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MISCELLANIES:

CHIEFLY NARRATIVE.

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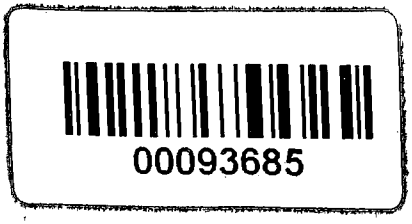

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MISCELLANIES:
CHIEFLY NARRATIVE.

THE SPANISH MILITARY NUN.

Section 1.—*An Extra Nuisance is introduced into Spain.*

On a night in the year 1592 (but which night is a secret liable to 365 answers), a Spanish "*son of somebody*" (*i. e.*, hidalgo), in the fortified town of St Sebastian, received the disagreeable intelligence from a nurse, that his wife had just presented him with a daughter. No present that the poor misjudging lady could possibly have made him was so entirely useless towards any purpose of his. He had three daughters already; which happened to be more by 2+1, according to *his* reckoning, than any reasonable allowance of daughters. A supernumerary son might have been stowed away; but supernumerary daughters were the very nuisance of Spain. He did, therefore, what in such cases every proud and lazy Spanish gentleman endeavoured to do. And surely I need not interrupt myself by any parenthesis to inform the base British reader, who makes it his glory to work hard, that the peculiar point of honour for the Spanish gentleman lay precisely in these two qualities of pride and laziness: for, if he were not proud, or had anything to do, what could you look for

but ruin to the old Spanish aristocracy? some of whom boasted that no member of their house (unless illegitimate, and a mere *terræ filius)* had done a day's work since the flood. In the ark they admitted that Noah kept them tightly to work; because, in fact, there was work to do, that must be done by somebody. But once anchored upon Ararat, they insisted upon it most indignantly that no ancestor of the Spanish *noblesse* had ever worked, except through his slaves. And with a view to new leases of idleness, through new generations of slaves, it was (as many people think) that Spain went so heartily into the enterprises of Cortez and Pizarro. A sedentary body of Dons, without needing to uncross their thrice noble legs, would thus levy eternal tributes of gold and silver upon eternal mines, through eternal successions of nations that had been, and were to be, enslaved. Meantime, until these golden visions should be realised, aristocratic *daughters,* who constituted the hereditary torment of the true Castilian Don, were to be disposed of in the good old way; viz., by quartering them for life upon nunneries: a plan which entailed no sacrifice whatever upon any of the parties concerned; except, indeed, the little insignificant sacrifice of happiness and natural birthrights to the daughters. But this little inevitable wreck, when placed in the counter scale to the magnificent purchase of eternal idleness for an aristocracy so ancient, was surely entitled to little attention amongst philosophers. Daughters must perish by generations, and ought to be proud of perishing, in order that their papas, being hidalgos, might luxuriate in laziness. Accordingly, on this system, our hidalgo of St Sebastian wrapped the new little daughter, odious to his paternal eyes, in a pocket-handkerchief, and then wrapping up his own throat with a great deal more care, off he

bolted to the neighbouring convent of St Sebastian, meaning by that term not merely a convent of that city, but also (amongst several convents) the one dedicated to that saint. It is well that in this quarrelsome world we quarrel furiously about tastes; since, agreeing too closely about the objects to be liked, we should agree too closely about the objects to be appropriated; which would breed much more fighting than is bred by disagreeing. That little human tadpole, which the old toad of a father would not suffer to stay ten minutes in his house, proved as welcome at the nunnery of St Sebastian as she was odious at home. The lady superior of the convent was aunt, by the mother's side, to the new-born stranger. She therefore kissed and blessed the little lady. The poor nuns, who were never to have any babies of their own, and were languishing for some amusement, perfectly doated on this prospect of a wee pet. The superior thanked the hidalgo for his very splendid present. The nuns thanked him each and all; until the old crocodile actually began to whimper sentimentally at what he now perceived to be excess of munificence in himself. Munificence, indeed, he remarked, was his foible, next after parental tenderness.

2.—*Wait a little, Hidalgo!*

What a luxury it is, sometimes, to a cynic that there go two words to a bargain. In the convent of St Sebastian all was gratitude; gratitude (as aforesaid) to the hidalgo from all the convent for his present, until at last the hidalgo began to express gratitude to *them* for their gratitude to *him*. Then came a rolling fire of thanks to St Sebastian; from the superior, for sending a future saint; from the nuns, for sending such a love of a plaything; and, finally, from papa, for sending such substantial board

and well-bolted lodgings: "From which," said the malicious old fellow, "my pussy will never find her way out to a thorny and dangerous world." Won't she? I suspect, son of somebody, that the next time you see "pussy," which may happen to be also the last, will not be in a convent of any kind. At present, whilst this general rendering of thanks was going on, one person only took no part in them. That person was "pussy," whose little figure lay quietly stretched out in the arms of a smiling young nun, with eyes nearly shut, yet peering a little at the candles. Pussy said nothing. It's of no great use to say much, when all the world is against you. But if St Sebastian had enabled her to speak out the whole truth, pussy *would* have said: "So, Mr Hidalgo, you have been engaging lodgings for me; lodgings for life. Wait a little. We'll try that question, when my claws are grown a little longer."

3.—*Symptoms of Mutiny.*

Disappointment, therefore, was gathering ahead. But for the present there was nothing of the kind. That noble old crocodile, papa, was not in the least disappointed as regarded *his* expectation of having no anxiety to waste, and no money to pay, on account of his youngest daughter. He insisted on his right to forget her; and in a week *had* forgotten her, never to think of her again but once. The lady superior, as regarded *her* demands, was equally content, and through a course of several years; for, as often as she asked pussy if she would be a saint, pussy replied that she would, if saints were allowed plenty of sweetmeats. But least of all were the nuns disappointed. Everything that they had fancied possible in a human plaything fell short of what pussy realised in racketing, racing, and eternal plots against the peace of the elder

nuns. No fox ever kept a hen-roost in such alarm as pussy kept the dormitory of the senior sisters; whilst the younger ladies were run off their legs by the eternal wiles, and had their gravity discomposed, even in chapel, by the eternal antics, of this privileged little kitten.

The kitten had long ago received a baptismal name, which was Kitty, or Kate; and *that* in Spanish is Catalina. It was a good name, as it recalled her original name of "pussy." And, by the way, she had also an ancient and honourable surname—viz., *De Erauso*—which is to this day a name rooted in Biscay. Her father, the hidalgo, was a military officer in the Spanish service, and had little care whether his kitten should turn out a wolf or a lamb, having made over the fee simple of his own interest in the little Kate to St Sebastian, "to have and to hold," so long as Kate should keep her hold of this present life. Kate had no apparent intention to let slip that hold; for she was blooming as a rose-bush in June, tall and strong as a young cedar. Yet, notwithstanding this robust health, which forbade one to think of separation from St Sebastian by death, and notwithstanding the strength of the convent walls, which forbade one to think of any other separation, the time was drawing near when St Sebastian's lease in Kate must, in legal phrase, "determine;" and any *chateaux en Espagne* that the saint might have built on the cloistral fidelity of his pet Catalina, must suddenly give way in one hour, like many other vanities in our own days of Spanish growth; such as Spanish constitutions and charters, Spanish financial reforms, Spanish bonds, and other little varieties of Spanish ostentatious mendacity.

4.—*The Symptoms Thicken.*

After reaching her tenth year, Catalina became thought-

ful and not very docile. At times she was even headstrong and turbulent, so that the gentle sisterhood of St Sebastian, who had no other pet or plaything in the world, began to weep in secret, fearing that they might have been rearing by mistake some future tigress; for as to infancy, *that*, you know, is playful and innocent even in the cubs of a tigress. But *there* the ladies were going too far. Catalina was impetuous and aspiring, violent sometimes, headstrong and haughty towards those who presumed upon her youth, absolutely rebellious against all open harshness, but still generous and most forgiving, disdainful of petty arts, and emphatically a noble girl. She was gentle, if people would let her be so. But wo to those that took liberties with *her!* A female servant of the convent, in some authority, one day, in passing up the aisle to matins, *wilfully* gave Kate a push; and, in return, Kate, who never left her debts in arrear, gave the servant for a keepsake such a look, as that servant carried with her in fearful remembrance to her grave. It seemed as if Kate had tropic blood in her veins, that continually called her away to the tropics. It was all the fault of that "blue rejoicing sky," of those purple Biscayan mountains, of that glad tumultuous ocean, which she beheld daily from the nunnery gardens. Or, if only half of it was *their* fault, the other half lay in those golden tales, streaming upwards even into the sanctuaries of convents, like morning mists touched by earliest sunlight, of kingdoms overshadowing a new world, which had been founded by her kinsmen with the simple aid of a horse and a lance. The reader is to remember that this is no romance, or at least no fiction, that he is reading; and it is proper to remind the reader of real romances in Ariosto or our own Spenser, that such martial ladies as the *Marfisa* or *Bradamant* of the

first, and *Britomart* of the other, were really not the improbabilities that modern society imagines. Many a stout man, as you will soon see, found that Kate, with a sabre in hand, and well mounted, was no romance at all, but far too serious a fact.

5.—Good-night, St Sebastian!

The day is come—the evening is come—when our poor Kate, that had for fifteen years been so tenderly rocked in the arms of St Sebastian and his daughters, and that henceforth shall hardly find a breathing space between eternal storms, must see her peaceful cell, must see the holy chapel, for the last time. It was at vespers, it was during the chanting of the vesper service, that she finally read the secret signal for her departure, which long she had been looking for. It happened that her aunt, the Lady Principal, had forgotten her breviary. As this was in a private 'scrutoire, the prudent lady did not choose to send a servant for it, but gave the key to her niece. The niece, on opening the 'scrutoire, saw, with that rapidity of eye-glance for the one thing needed in great emergencies which ever attended her through life, that *now* was the moment, *now* had the clock struck, for an opportunity which, if neglected, might never return. There lay the total keys, in one massive *trousseau*, of that monastic fortress, impregnable even to armies from without. St Sebastian! do you see what your pet is going to do? And do it she will, as sure as your name is St Sebastian. Kate went back to her aunt with the breviary and the key; but taking good care to leave that awful door, on whose hinge revolved her whole future life, unlocked. Delivering the two articles to the superior, she complained of headache—(ah, Kate! what did *you* know of headaches?)—upon which her aunt, kissing her forehead, dismissed

her to bed. Now, then, through three-fourths of an hour Kate will have free elbow-room for unanchoring her boat, for unshipping her oars, and for pulling ahead right out of St Sebastian's cove into the main ocean of life.

Catalina, the reader is to understand, does not belong to the class of persons in whom pre-eminently I profess an interest. But everywhere one loves energy and indomitable courage. And always what is best in its kind one admires, even where the kind may happen to be not specially attractive. Kate's advantages for her *rôle* in this life lay in four things: viz., in a well-built person, and a particularly strong wrist; 2d, in a heart that nothing could appal; 3d, in a sagacious head, never drawn aside from the *hoc age* (from the instant question of the hour) by any weakness of imagination; 4th, in a tolerably thick skin—not literally, for she was fair and blooming, and eminently handsome, having such a skin, in fact, as became a young woman of family in northernmost Spain; but her sensibilities were obtuse as regarded *some* modes of delicacy, *some* modes of equity, *some* modes of the world's opinion, and *all* modes whatever of personal hardship. Lay a stress on that word *some*—for, as to delicacy, she never lost sight of that kind which peculiarly concerns her sex. Long afterwards she told the Pope himself, when confessing without disguise to the paternal old man her sad and infinite wanderings (and I feel convinced of her veracity), that in this respect—viz., all which concerned her sexual honour—even then she was as pure as a child. And, as to equity, it was only that she substituted the rude natural equity of camps for the specious and conventional equity of courts and towns. I must add, though at the cost of interrupting the story by two or three more sentences, that Catalina had also a fifth advantage, which

sounds humbly, but is really of use in a world, where even to fold and seal a letter adroitly is not the lowest of accomplishments. She was a *handy* girl. She could turn her hand to anything; of which I will give you two memorable instances. Was there ever a girl in this world but herself that cheated and snapped her fingers at that awful Inquisition, which brooded over the convents of Spain? that did this without collusion from outside; trusting to nobody, but to herself, and what beside? to one needle, two skeins of thread, and a bad pair of scissors! For that the scissors were bad, though Kate does not say so in her memoirs, I know by an *à priori* argument; viz., because *all* scissors were bad in the year 1607. Now, say all decent logicians, from a universal to a particular *valet consequentia*, the right of inference is good. *All* scissors were bad, *ergo some* scissors were bad. The second instance of her handiness will surprise you even more:—She once stood upon a scaffold, under sentence of death (but, understand, on the evidence of false witnesses). Jack Ketch—or, as the present generation calls him, "*Mr Calcraft*," or "—— *Calcraft, Esq.*"—was absolutely tying the knot under her ear, and the shameful man of ropes fumbled so deplorably, that Kate (who by much nautical experience had learned from another sort of "Jack" how a knot *should* be tied in this world) lost all patience with the contemptible artist, told him she was ashamed of him, took the rope out of his hand, and tied the knot irreproachably herself. The crowd saluted her with a festal yell, long and loud, of *vivas;* and this word *viva* being a word of good augury—but stop; let me not anticipate.

From this sketch of Catalina's character, the reader is prepared to understand the decision of her present proceedings. She had no time to lose: the twilight, it is true,

favoured her; but in any season twilight is as short-lived as a farthing rushlight; and she must get under hiding before pursuit commenced. Consequently she lost not one of her forty-five minutes in picking and choosing. No *shilly-shally* in Kate. She saw with the eyeball of an eagle what was indispensable. Some little money perhaps, in the first place, to pay the first toll-bar of life: so, out of four shillings in Aunty's purse, or what amounted to that English sum in various Spanish coins, she took one. You can't say *that* was exorbitant. Which of us wouldn't subscribe a shilling for poor Kate, to put into the first trouser-pockets that ever she will wear? I remember even yet, as a personal experience, that when first arrayed, at four years old, in nankeen trousers, though still so far retaining hermaphrodite relations of dress as to wear a petticoat above my trousers, all my female friends (because they pitied me, as one that had suffered from years of ague) filled my pockets with half-crowns, of which I can render no account at this day. But what were my poor pretensions by the side of Kate's? Kate was a fine blooming girl of fifteen, with no touch of ague; and, before the next sun rises, Kate shall draw on her first trousers, made by her own hand; and, that she may do so, of all the valuables in aunty's repository she takes nothing beside, first (for I detest your ridiculous and most pedantic neologism of *firstly*)—first, the shilling, for which I have already given a receipt; secondly, two skeins of suitable thread; thirdly, one stout needle, and (as I told you before, if you would please to remember things) one bad pair of scissors. Now she was ready; ready to cast off St Sebastian's towing-rope; ready to cut and run for port anywhere, which port (according to a smart American adage) is to be looked for "at the bottom of beyond."

The finishing touch of her preparations was to pick out the proper keys: even there she showed the same discretion. She did no gratuitous mischief. She did not take the wine-cellar key, which would have irritated the good father confessor; she did not take the key of the closet which held the peppermint-water and other cordials, for *that* would have distressed the elderly nuns. *She* took those keys only that belonged to *her*, if ever keys did; for they were the keys that locked her out from her natural birthright of liberty. Very different views are taken by different parties of this particular act now meditated by Kate. The Court of Rome treats it as the immediate suggestion of Hell, and open to no forgiveness. Another Court, far loftier, ampler, and of larger authority—viz., the Court which holds its dreadful tribunal in the human heart and conscience—pronounces this act an inalienable privilege of man, and the mere reassertion of a birthright that can neither be bought nor sold.

6.—*Kate's First Bivouac and First March.*

Right or wrong, however, in Romish casuistry, Kate was resolved to let herself out; and *did;* and, for fear any man should creep in while vespers lasted, and steal the kitchen grate, she locked her old friends *in*. Then she sought a shelter. The air was moderately warm. She hurried into a chestnut wood, and upon withered leaves, which furnished to Kate her very first bivouac in a long succession of such experiences, she slept till earliest dawn. Spanish diet and youth leave the digestion undisordered, and the slumbers light. When the lark rose, up rose Catalina. No time to lose; for she was still in the dress of a man; and therefore, by a law too flagrantly notorious, liable to the peremptory challenge and arrest of any man

—the very meanest or poorest—in all Spain. With her *armed* finger (ay, by the way, I forgot the thimble; but Kate did *not*), she set to work upon her amply-embroidered petticoat. She turned it wrong side out; and with the magic that only female hands possess, she had soon sketched and finished a dashing pair of Wellington trousers. All other changes were made according to the materials she possessed, and quite sufficiently to disguise the two main perils—her sex, and her monastic dedication. What was she to do next? Speaking of Wellington trousers anywhere in the north of Spain would remind *us*, but could hardly remind *her*, of Vittoria, where she dimly had heard of some maternal relative. To Vittoria, therefore, she bent her course; and, like the Duke of Wellington, but arriving more than two centuries earlier, she gained a great victory at that place. She had made a two days' march, with no provisions but wild berries; she depended, for anything better, as light-heartedly as the duke, upon attacking, sword in hand, storming her dear friend's intrenchments, and effecting a lodgment in his breakfast-room, should he happen to possess one. This amiable relative proved to be an elderly man, who had but one foible, or perhaps it was a virtue, which had by continual development overshadowed his whole nature—it was pedantry. On that hint Catalina spoke: she knew by heart, from the services of the convent, a good number of Latin phrases. Latin!—Oh, but *that* was cha[illegible]; and in one so young! The grave Don owned the [illegible] relented at once, and clasped the hopeful [illegible] in the Wellington trousers to his *uncula*[illegible] lar breast. In this house the yarn of li[illegible] quality. The table was good, but that [illegible] Kate cared least about. On the other [illegible]

ment was of the worst kind. It consisted chiefly in conjugating Latin verbs, especially such as were obstinately irregular. To show him a withered frost-bitten verb, that wanted its preterite, wanted its gerunds, wanted its supines, wanted, in fact, everything in this world, fruits or blossoms, that make a verb desirable, was to earn the Don's gratitude for life. All day long he was, as you may say, marching and countermarching his favourite brigades of verbs—verbs frequentative, verbs inceptive, verbs desiderative—horse, foot, and artillery; changing front, advancing from the rear, throwing out skirmishing parties, until Kate, not given to faint, must have thought of such a resource, as once in her life she had thought so seasonably of a vesper headache. This was really worse than St Sebastian's. It reminds one of a French gaiety in Thiebault, who describes a rustic party, under equal despair, as employing themselves in conjugating the verb *s'ennuyer*—*Je m'ennuie, tu t'ennuies, il s'ennuit; nous nous ennuyons*, &c.; thence to the imperfect—*Je m'ennuyois, tu t'ennuyois*, &c.; thence to the imperative—*Qu'il s'ennuye*, &c.; and so on, through the whole dolorous conjugation. Now, you know, when the time comes that *nous nous ennuyons*, the best course is, to part. Kate saw *that;* and she walked off from the Don's (of whose amorous passion for defective verbs one would have wished to know the catastrophe), taking from his mantelpiece rather more silver than she had levied on her aunt. But then, observe, the Don also was a relative; and really he owed her a small cheque on [illegible] banker for turning out on his field-days. A man, if he is a kinsman, has no unlimited privilege of boring one: an uncle has a qualified right to bore his nephews, even when they happen to be nieces; but he has no right to bore either nephew or niece *gratis*.

7.—*Kate at Court, where she Prescribes Phlebotomy, and is Promoted.*

From Vittoria, Kate was guided by a carrier to Valladolid. Luckily, as it seemed at first, but, in fact, it made little difference in the end, here, at Valladolid, were assembled the King and his Court. Consequently, there was plenty of regiments, and plenty of regimental bands. Attracted by one of these, Catalina was quietly listening to the music, when some street ruffians, in derision of the gay colours and the particular form of her forest-made costume (rascals! what sort of trousers would *they* have made with no better scissors?), began to pelt her with stones. Ah, my friends of the genus *blackguard*, you little know who it is that you are selecting for experiments. This is the one creature of fifteen years old in all Spain, be the other male or female, whom nature, and temper, and provocation have qualified for taking the conceit out of you. This she very soon did, laying open with sharp stones more heads than either one or two, and letting out rather too little than too much of bad Valladolid blood. But mark the constant villany of this world. Certain Alguazils—very like some other Alguazils that I know of nearer home—having stood by quietly to see the friendless stranger insulted and assaulted, now felt it their duty to apprehend the poor nun for her most natural retaliation: and had there been such a thing as a treadmill in Valladolid, Kate was booked for a place on it without further inquiry. Luckily, injustice does not *always* prosper. A gallant young cavalier, who had witnessed from his windows the whole affair, had seen the provocation, and admired Catalina's behaviour—equally patient at first, and bold at last—hastened into the street, pursued the officers, forced them to release their prisoner, upon stating the

circumstances of the case, and instantly offered to Catalina a situation amongst his retinue. He was a man of birth and fortune; and the place offered, that of an honorary page, not being at all degrading even to a "daughter of somebody," was cheerfully accepted.

8.—*Too Good to Last!*

Here Catalina spent a happy quarter of a year! She was now splendidly dressed in dark blue velvet, by a tailor that did not work within the gloom of a chestnut forest. She and the young cavalier, Don Francisco de Cardenas, were mutually pleased, and had mutual confidence. All went well—until one evening (but, luckily, not before the sun had been set so long as to make all things indistinct), who should march into the antechamber of the cavalier but that sublime of crocodiles, *papa*, whom we lost sight of fifteen years ago, and shall never see again after this night. He had his crocodile tears all ready for use, in working order, like a good industrious fire-engine. Whom will he speak to first in this lordly mansion? It was absolutely to Catalina herself that he advanced; whom, for many reasons, he could not be supposed to recognise—lapse of years, male attire, twilight, were all against him. Still, she might have the family countenance; and Kate fancied (but it must have been a fancy) that he looked with a suspicious scrutiny into her face, as he inquired for the young Don. To avert her own face, to announce him to Don Francisco, to wish papa on the shores of that ancient river, the Nile, furnished but one moment's work to the active Catalina. She lingered, however, as her place entitled her to do, at the door of the audience-chamber. She guessed already, but in a moment she *heard* from papa's lips, what was the nature of his errand. His

daughter Catherine, he informed the Don, had eloped from the convent of St Sebastian, a place rich in delight, radiant with festal pleasure, overflowing with luxury. Then he laid open the unparalleled ingratitude of such a step. Oh, the unseen treasure that had been spent upon that girl! Oh, the untold sums of money, the unknown amounts of cash, that had been sunk in that unhappy speculation! The nights of sleeplessness suffered during her infancy! The fifteen years of solicitude thrown away in schemes for her improvement! It would have moved the heart of a stone. The *hidalgo* wept copiously at his own pathos. And to such a height of grandeur had he carried his Spanish sense of the sublime, that he disdained to mention—yes! positively not even in a parenthesis would he condescend to notice—that pocket-handkerchief which he had left at St Sebastian's fifteen years ago, by way of envelope for "pussy," and which, to the best of pussy's knowledge, was the one sole memorandum of papa ever heard of at St Sebastian's. Pussy, however, saw no use in revising and correcting the text of papa's remembrances. She showed her usual prudence, and her usual incomparable decision. It did not appear, as yet, that she would be reclaimed (or was at all suspected for the fugitive) by her father, or by Don Cardenas. For it is an instance of that singular fatality which pursued Catalina through life, that, to her own astonishment (as she now collected from her father's conference), nobody had traced her to Valladolid, nor had her father's visit any connection with any suspicious traveller in that direction. The case was quite different. Strangely enough, her street row had thrown her, by the purest of accidents, into the one sole household in all Spain that had an official connection with St Sebastian's. That convent had been

founded by the young cavalier's family; and, according to the usage of Spain, the young man (as present representative of his house) was the responsible protector and official visiter of the establishment. It was not to the Don as harbourer of his daughter, but to the Don as hereditary patron of the convent, that the hidalgo was appealing. This being so, Kate might have staid safely some time longer. Yet, again, that would but have multiplied the clues for tracing her; and, finally, she would too probably have been discovered; after which, with all his youthful generosity, the poor Don could not have protected her. Too terrific was the vengeance that awaited an abettor of any fugitive nun; but, above all, if such a crime were perpetrated by an official mandatory of the church. Yet, again, so far it was the more hazardous course to abscond, that it almost revealed her to the young Don as the missing daughter. Still, if it really *had* that effect, nothing at present obliged him to pursue her, as might have been the case a few weeks later. Kate argued (I daresay) rightly, as she always did. Her prudence whispered eternally, that safety there was none for her, until she had laid the Atlantic between herself and St Sebastian's. Life was to be for *her* a Bay of Biscay; and it was odds but she had first embarked upon this billowy life from the literal Bay of Biscay. Chance ordered otherwise. Or, as a Frenchman says, with eloquent ingenuity, in connection with this very story, "Chance is but the *pseudonyme* of God for those particular cases which he does not choose to subscribe openly with his own sign manual." She crept up-stairs to her bedroom. Simple are the travelling preparations of those that, possessing nothing, have no imperials to pack. She had Juvenal's qualification for carolling gaily through a forest full of robbers; for she

had nothing to lose but a change of linen, that rode easily enough under her left arm, leaving the right free for answering the questions of impertinent customers. As she crept down-stairs, she heard the crocodile still weeping forth his sorrows to the pensive ear of twilight, and to the sympathetic Don Francisco. Ah! what a beautiful idea occurs to me at this point! Once, on the hustings at Liverpool, I saw a mob orator, whose brawling mouth, open to its widest expansion, suddenly some larking sailor, by the most dexterous of shots, plugged up with a paving-stone. Here, now, at Valladolid was another mouth that equally required plugging. What a pity, then, that some gay brother page of Kate's had not been there to turn aside into the room, armed with a roasted potato, and, taking a sportsman's aim, to have lodged it in the crocodile's abominable mouth! Yet, what an anachronism! There *were* no roasted potatoes in Spain at that date (1608), which can be apodeictically proved, because in Spain there were no potatoes at all, and very few in England. But anger drives a man to say anything.

9.—*How to Choose Lodgings.*

Catalina had seen her last of friends and enemies in Valladolid. Short was her time there; but she had improved it so far as to make a few of both. There was an eye or two in Valladolid that would have glared with malice upon her, had she been seen by *all* eyes in that city, as she tripped through the streets in the dusk; and eyes there were that would have softened into tears, had they seen the desolate condition of the child, or in vision had seen the struggles that were before her. But what's the use of wasting tears upon our Kate? Wait till to-morrow morning at sunrise, and see if she is particularly

in need of pity. What, now, should a young lady do—I propose it as a subject for a prize essay—that finds herself in Valladolid at nightfall, having no letters of introduction, and not aware of any reason, great or small, for preferring this or that street in general, except so far as she knows of some reason for avoiding one street in particular? The great problem I have stated, Kate investigated as she went along; and she solved it with the accuracy which she ever applied to *practical* exigencies. Her conclusion was—that the best door to knock at, in such a case, was the door where there was no need to knock at all, as being deliberately left open to all comers. For she argued, that within such a door there would be nothing to steal, so that, at least, you could not be mistaken in the dark for a thief. Then, as to stealing from *her*, they might do that if they could.

Upon these principles, which hostile critics will in vain endeavour to undermine, she laid her hand upon what seemed a rude stable-door. Such it proved; and the stable was not absolutely empty: for there was a cart inside—a four-wheeled cart. True, there was so; but you couldn't take *that* away in your pocket; and there were also five loads of straw—but then of those a lady could take no more than her *reticule* would carry, which perhaps was allowed by the courtesy of Spain. So Kate was right as to the difficulty of being challenged for a thief. Closing the door as gently as she had opened it, she dropped her person, handsomely dressed as she was, upon the nearest heap of straw. Some ten feet further were lying two muleteers, honest and happy enough, as compared with the lords of the bedchamber then in Valladolid: but still gross men, carnally deaf from eating garlic and onions, and other horrible substances. Accordingly, they never

heard her; nor were aware, until dawn, that such a blooming person existed. But she was aware of *them*, and of their conversation. In the intervals of their sleep, they talked much of an expedition to America, on the point of sailing under Don Ferdinand de Cordova. It was to sail from some Andalusian port. That was the thing for *her*. At daylight she woke, and jumped up, needing little more toilet than the birds that already were singing in the gardens, or than the two muleteers, who, good, honest fellows, saluted the handsome boy kindly—thinking no ill at his making free with *their* straw, though no leave had been asked.

With these philo-garlic men Kate took her departure. The morning was divine: and, leaving Valladolid with the transports that befitted such a golden dawn, feeling also already, in the very obscurity of her exit, the pledge of her final escape, she cared no longer for the crocodile, nor for St Sebastian, nor (in the way of fear) for the protector of St Sebastian, though of *him* she thought with some tenderness; so deep is the remembrance of kindness mixed with justice. Andalusia she reached rather slowly; many weeks the journey cost her; but, after all, what are weeks? She reached Seville many months before she was sixteen years old, and quite in time for the expedition.

10.—*An Ugly Dilemma, where Right and Wrong is reduced to a Question of Right or Left.*

Ugly indeed is that dilemma where shipwreck and the sea are on one side of you, and famine on the other; or, if a chance of escape is offered, apparently it depends upon taking the right road where there is no guide-post.

St Lucar being the port of rendezvous for the Peruvian expedition, thither she went. All comers were welcome on board the fleet; much more a fine young fellow like Kate.

She was at once engaged as a mate; and *her* ship, in particular, after doubling Cape Horn without loss, made the coast of Peru. Paita was the port of her destination. Very near to this port they were, when a storm threw them upon a coral reef. There was little hope of the ship from the first, for she was unmanageable, and was not expected to hold together for twenty-four hours. In this condition, with death before their faces, mark what Kate did; and please to remember it for her benefit, when she does any other little thing that angers you. The crew lowered the long-boat. Vainly the captain protested against this disloyal desertion of a king's ship, which might yet, perhaps, be run on shore, so as to save the stores. All the crew, to a man, deserted the captain. You may say *that* literally; for the single exception was *not* a man, being our bold-hearted Kate. She was the only sailor that refused to leave her captain, or the King of Spain's ship. The rest pulled away for the shore, and with fair hopes of reaching it. But one half-hour told another tale: just about that time came a broad sheet of lightning, which, through the darkness of evening, revealed the boat in the very act of mounting like a horse upon an inner reef, instantly filling, and throwing out the crew, every man of whom disappeared amongst the breakers. The night which succeeded was gloomy for both the representatives of his Catholic Majesty. It cannot be denied by the underwriters at Lloyd's, that the muleteer's stable at Valladolid was worth twenty such ships, though the stable was *not* insured against fire, and the ship *was* insured against the sea and the wind by some fellow that thought very little of his engagements. But what's the use of sitting down to cry? That was never any trick of Catalina's. By daybreak, she was at work with an axe in her hand. I knew it, before ever I came

to this place in her memoirs. I felt, as sure as if I had read it, that when day broke we should find Kate at work. Thimble or axe, trousers or raft, all one to *her*.

The captain, though true to his duty, faithful to his king, and on his king's account even hopeful, seems from the first to have desponded on his own. He gave no help towards the raft. Signs were speaking, however, pretty loudly that he must do something; for notice to quit was now served pretty liberally. Kate's raft was ready; and she encouraged the captain to think that it would give both of them something to hold by in swimming, if not even carry double. At this moment, when all was waiting for a start, and the ship herself was waiting only for a final lurch to say *Good-by* to the King of Spain, Kate went and did a thing which some erring people will misconstrue. She knew of a box laden with gold coins, reputed to be the King of Spain's, and meant for contingencies on the voyage out. This she smashed open with her axe, and took out a sum in ducats and pistoles equal to one hundred guineas English; which, having well secured in a pillow-case, she then lashed firmly to the raft. Now this, you know, though not "*flotsom*," because it would not float, was certainly, by maritime law, "*jetsom*." It would be the idlest of scruples to fancy that the sea or a shark had a better right to it than a philosopher, or a splendid girl who showed herself capable of writing a very fair 8vo, to say nothing of her decapitating in battle, as you will find, more than one of the king's enemies, and recovering the king's banner. No sane moralist would hesitate to do the same thing under the same circumstances, even on board an English vessel, and though the First Lord of the Admiralty, and the Secretary, that pokes his nose into everything nautical, should be looking on. The raft was now

thrown into the sea. Kate jumped after it, and then entreated the captain to follow her. He attempted it; but, wanting her youthful agility, he struck his head against a spar, and sank like lead, giving notice below that his ship was coming after him as fast as she could make ready. Kate's luck was better: she mounted the raft, and by the rising tide was gradually washed ashore, but so exhausted, as to have lost all recollection. She lay for hours, until the warmth of the sun revived her. On sitting up, she saw a desolate shore stretching both ways—nothing to eat, nothing to drink, but fortunately the raft and the money had been thrown near her; none of the lashings having given way—only what is the use of a gold ducat, though worth nine shillings in silver, or even of a hundred, amongst tangle and sea-gulls? The money she distributed amongst her pockets, and soon found strength to rise and march forward. But which *was* forward? and which backward? She knew by the conversation of the sailors that Paita must be in the neighbourhood; and Paita, being a port, could not be in the inside of Peru, but, of course, somewhere on its outside—and the outside of a maritime land must be the shore; so that, if she kept the shore, and went far enough, she could not fail of hitting her foot against Paita at last, in the very darkest of nights, provided only she could first find out which was *up* and which was *down;* else she might walk her shoes off, and find herself, after all, a thousand miles in the wrong. Here was an awkward case, and all for want of a guide-post. Still, when one thinks of Kate's prosperous horoscope; that, after so long a voyage, *she* only, out of the total crew, was thrown on the American shore, with one hundred and five pounds in her purse of clear gain on the voyage, a conviction arises that she *could* not guess wrongly. She

might have tossed up, having coins in her pocket, *heads or tails!* but this kind of sortilege was then coming to be thought irreligious in Christendom, as a Jewish and a heathen mode of questioning the dark future. She simply guessed, therefore; and very soon a thing happened which, though adding nothing to strengthen her guess as a true one, did much to sweeten it, if it should prove a false one. On turning a point of the shore, she came upon a barrel of biscuit washed ashore from the ship. Biscuit is one of the best things I know, even if not made by Mrs Bobo;* but it is the soonest spoiled; and one would like to hear counsel on one puzzling point, why it is that a touch of water utterly ruins it, taking its life, and leaving behind a *caput mortuum*. Upon this *caput*, in default of anything better, Kate breakfasted. And, breakfast being over, she rang the bell for the waiter to take away, and to —— Stop! what nonsense! There could be no bell; besides which, there could be no waiter. Well, then, without asking the waiter's aid, she that was always prudent packed up some of the Catholic king's biscuit, as she had previously packed up far too little of his gold. But in such cases a most delicate question occurs, pressing

* Who is Mrs Bobo? The reader will say, "I know not Bobo." Possibly; but, for all *that*, Bobo is known to senates. From the American Senate [Friday, March 10, 1854] Bobo received the amplest testimonials of merits, that have not yet been matched. In the debate on William Nevins' claim for the extension of his patent for a machine that rolls and cuts crackers and biscuits, thus spoke Mr Adams, a most distinguished senator, against Mr Badger—"It is said this is a discovery of the patentee for making the best biscuits. Now, if it be so, he must have got his invention from Mrs Bobo of Alabama; for she certainly makes better biscuit than anybody in the world. I can prove by my friend from Alabama (Mr Clay), who sits beside me, and by any man who ever staid at Mrs Bobo's house, that she makes better biscuit than anybody else in the world; and if this man has the best plan for making biscuit, he must have got it from *her*." Henceforward I hope we know where to apply for biscuit.

equally on dietetics and algebra. It is this: if you pack up too much, then, by this extra burden of salt provisions, you may retard for days your arrival at fresh provisions; on the other hand, if you pack up too little, you may famish, and never arrive at all. Catalina hit the *juste milieu;* and, about twilight on the third day, she found herself entering Paita, without having had to swim any *very* broad river in her walk.

II.—*From the Malice of the Sea, to the Malice of Man and Woman.*

The first thing, in such a case of distress, which a young lady does, even if she happens to be a young gentleman, is to beautify her dress. Kate always attended to *that.* The man she sent for was not properly a tailor, but one who employed tailors, he himself furnishing the materials. His name was Urquiza, a fact of very little importance to us in 1854, if it had stood only at the head and foot of Kate's little account. But, unhappily for Kate's *début* on this vast American stage, the case was otherwise. Mr Urquiza had the misfortune (equally common in the Old World and the New) of being a knave; and also a showy, specious knave. Kate, who had prospered under sea allowances of biscuit and hardship, was now expanding in proportions. With very little vanity or consciousness on that head, she now displayed a really magnificent person; and, when dressed anew in the way that became a young officer in the Spanish service, she looked* the representative pic-

* "*She looked,*" &c.:—If ever the reader should visit Aix-la-Chapelle, he will probably feel interest enough in the poor, wild, impassioned girl, to look out for a picture of her in that city, and the only one known *certainly* to be authentic. It is in the collection of Mr Sempeller. For some time it was supposed that the best (if not the only) portrait of her

ture of a Spanish *caballador*. It is strange that such an appearance, and such a rank, should have suggested to Urquiza the presumptuous idea of wishing that Kate might become his clerk. He *did*, however, wish it; for Kate wrote a beautiful hand; and a stranger thing is, that Kate accepted his proposal. This might arise from the difficulty of moving in those days to any distance in Peru. The ship which threw Kate ashore had been merely bringing stores to the station of Paita; and no corps of the royal armies was readily to be reached, whilst something must be done at once for a livelihood. Urquiza had two mercantile establishments—one at Trujillo, to which he repaired in person, on Kate's agreeing to undertake the management of the other in Paita. Like the sensible girl that we have always found her, she demanded specific instructions for her guidance in duties so new. Certainly she was in a fair way for seeing life. Telling her beads at St Sebastian's, manœuvring irregular verbs at Vittoria, acting as gentleman-usher at Valladolid, serving his Spanish Majesty round Cape Horn, fighting with storms and sharks off the coast of Peru, and now commencing as book-keeper or *commis* to a draper at Paita—does she not justify the character that I myself gave her, just before dismissing her from St Sebastian's, of being a "handy" girl? Mr Urquiza's instructions were short, easy to be understood, but rather comic; and yet (which is odd) they led to tragic results. There were two debtors of the shop

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lurked somewhere in Italy. Since the discovery of the picture at Aix-la-Chapelle, that notion has been abandoned. But there is great reason to believe that, both in Madrid and Rome, many portraits of her must have been painted to meet the intense interest which arose in her history subsequently amongst all men of rank, military or ecclesiastical, whether in Italy or Spain. The date of these would range between sixteen and twenty-two years from the period which we have now reached (1608).

(*many*, it is to be hoped, but two meriting his affectionate notice), with respect to whom he left the most opposite directions. The one was a very handsome lady; and the rule as to *her* was, that she was to have credit unlimited; strictly unlimited. That seemed plain. The other customer, favoured by Mr Urquiza's valedictory thoughts, was a young man, cousin to the handsome lady, and bearing the name of Reyes. This youth occupied in Mr Urquiza's estimate the same hyperbolical rank as the handsome lady, but on the opposite side of the equation. The rule as to *him* was, that he was to have *no* credit; strictly none. In this case, also, Kate saw no difficulty; and when she came to know Mr Reyes a little, she found the path of pleasure coinciding with the path of duty. Mr Urquiza could not be more precise in laying down the rule, than Kate was in enforcing it. But in the other case a scruple arose. *Unlimited* might be a word, not of Spanish law, but of Spanish rhetoric; such as, "*Live a thousand years*," which even annuity offices utter without a pang. Kate therefore wrote to Trujillo, expressing her honest fears, and desiring to have more definite instructions. These were positive. If the lady chose to send for the entire shop, her account was to be debited instantly with *that*. She had, however, as yet, not sent for the shop, but she began to manifest strong signs of sending for the shop*man*. Upon the blooming young Biscayan had her roving eye settled; and she was in the course of making up her mind to take Kate for a sweetheart. Poor Kate saw this with a heavy heart. And, at the same time that she had a prospect of a tender friend more than she wanted, she had become certain of an extra enemy that she wanted quite as little. What she had done to offend Mr Reyes, Kate could not guess, except as to the matter of the

credit; but then, in that she only followed her instructions. Still, Mr Reyes was of opinion that there were two ways of executing orders: but the main offence was unintentional on Kate's part. Reyes (though as yet she did not know it) had himself been a candidate for the situation of clerk; and intended probably to keep the equation precisely as it was with respect to the allowance of credit, only to change places with the handsome lady—keeping *her* on the negative side, himself on the affirmative; an arrangement, you know, that in the final result could have made no sort of pecuniary difference to Urquiza.

Thus stood matters, when a party of vagrant comedians strolled into Paita. Kate, being a native Spaniard, ranked as one of the Paita aristocracy, and was expected to attend. She did so; and there also was the malignant Reyes. He came and seated himself purposely so as to shut out Kate from all view of the stage. She, who had nothing of the bully in her nature, and was a gentle creature, when her wild Biscayan blood had not been kindled by insult, courteously requested him to move a little; upon which Reyes replied, that it was not in his power to oblige the clerk as to that, but that he *could* oblige him by cutting his throat. The tiger that slept in Catalina wakened at once. She seized him, and would have executed vengeance on the spot, but that a party of young men interposed, for the present, to part them. The next day, when Kate (always ready to forget and forgive) was thinking no more of the row, Reyes passed; by spitting at the window, and other gestures insulting to Kate, again he roused her Spanish blood. Out she rushed, sword in hand; a duel began in the street; and very soon Kate's sword had passed into the heart of Reyes. Now that the mischief was done, the police were, as usual, all alive for the pleasure of aveng-

ing it. Kate found herself suddenly in a strong prison, and with small hopes of leaving it, except for execution.

12.—*From the Steps leading up to the Scaffold, to the Steps leading down to Assassination.*

The relatives of the dead man were potent in Paita, and clamorous for justice; so that the *corrégidor*, in a case where he saw a very poor chance of being corrupted by bribes, felt it his duty to be sublimely incorruptible. The reader knows, however, that amongst the connections of the deceased bully was that handsome lady, who differed as much from her cousin in her sentiments as to Kate, as she did in the extent of her credit with Mr Urquiza. To *her* Kate wrote a note; and, using one of the Spanish King's gold coins for bribing the jailer, got it safely delivered. That, perhaps, was unnecessary; for the lady had been already on the alert, and had summoned Urquiza from Trujillo. By some means not very luminously stated, and by paying proper fees in proper quarters, Kate was smuggled out of the prison at nightfall, and smuggled into a pretty house in the suburbs. Had she known exactly the footing she stood on as to the law, she would have been decided. As it was, she was uneasy, and jealous of mischief abroad; and, before supper, she understood it all. Urquiza briefly informed his clerk that it would be requisite for him (the clerk) to marry the handsome lady. But why? Because, said Urquiza, after talking for hours with the *corrégidor*, who was infamous for obstinacy, he had found it impossible to make him "hear reason," and release the prisoner, until this compromise of marriage was suggested. But how could public justice be pacified for the clerk's unfortunate homicide of Reyes, by a female cousin of the deceased man engaging to love, honour,

and obey the clerk for life? Kate could not see her way through this logic. "Nonsense, my friend," said Urquiza, "you don't comprehend. As it stands, the affair is a murder, and hanging the penalty. But, if you marry into the murdered man's house, then it becomes a little family murder—all quiet and comfortable amongst ourselves. What has the *corrégidor* to do with that? or the public either? Now, let me introduce the bride." Supper entered at that moment, and the bride immediately after. The thoughtfulness of Kate was narrowly observed, and even alluded to, but politely ascribed to the natural anxieties of a prisoner, and the very imperfect state of his liberation even yet from prison *surveillance*. Kate had, indeed, never been in so trying a situation before. The anxieties of the farewell night at St Sebastian were nothing to this; because, even if she had failed *then*, a failure might not have been always irreparable. It was but to watch and wait. But now, at this supper table, she was not more alive to the nature of the peril than she was to the fact, that if, before the night closed, she did not by some means escape from it, she never *would* escape with life. The deception as to her sex, though resting on no motive that pointed to these people, or at all concerned them, would be resented as if it had. The lady would regard the case as a mockery; and Urquiza would lose his opportunity of delivering himself from an imperious mistress. According to the usages of the times and country, Kate knew that within twelve hours she would be assassinated.

People of infirmer resolution would have lingered at the supper table, for the sake of putting off the evil moment of final crisis. Not so Kate. She had revolved the case on all its sides in a few minutes, and had formed her resolution. This done, she was as ready for the trial at one

moment as another; and, when the lady suggested that the hardships of a prison must have made repose desirable, Kate assented, and instantly rose. A sort of procession formed, for the purpose of doing honour to the interesting guest, and escorting him in pomp to his bedroom. Kate viewed it much in the same light as that procession to which for some days she had been expecting an invitation from the *corrégidor*. Far ahead ran the servant-woman, as a sort of outrider; then came Urquiza, like a pacha of two tails, who granted two sorts of credit—viz., unlimited and none at all—bearing two wax-lights, one in each hand, and wanting only cymbals and kettle-drums to express emphatically the pathos of his Castilian strut; next came the bride, a little in advance of the clerk, but still turning obliquely towards him, and smiling graciously into his face; lastly, bringing up the rear, came the prisoner—our poor ensnared Kate—the nun, the page, the mate, the clerk, the homicide, the convict; and for this night only, by particular desire, the bridegroom elect.

It was Kate's fixed opinion, that, if for a moment she entered any bedroom having obviously no outlet, her fate would be that of an ox once driven within the shambles. Outside, the bullock might make some defence with his horns; but once in, with no space for turning, he is muffled and gagged. She carried her eye, therefore, like a hawk's, steady, though restless, for vigilant examination of every angle she turned. Before she entered any bedroom, she was resolved to reconnoitre it from the doorway, and, in case of necessity, show fight at once before entering, as the best chance in a crisis where all chances were bad. Everything ends; and at last the procession reached the bedroom-door, the outrider having filed off to the rear. One glance sufficed to satisfy Kate that windows there were none, and

therefore no outlet for escape. Treachery appeared even in *that;* and Kate, though unfortunately without arms, was now fixed for resistance. Mr Urquiza entered first, with a strut more than usually grandiose, and inexpressibly sublime—"Sound the trumpets! Beat the drums!" There were, as we know already, no windows; but a slight interruption to Mr Urquiza's pompous tread showed that there were steps downwards into the room. Those, thought Kate, will suit me even better. She had watched the unlocking of the bedroom-door—she had lost nothing—she had marked that the key was left in the lock. At this moment, the beautiful lady, as one acquainted with the details of the house, turning with the air of a gracious monitress, held out her fair hand to guide Kate in careful descent of the steps. This had the air of taking out Kate to dance; and Kate, at that same moment, answering to it by the gesture of a modern waltzer, threw her arm behind the lady's waist; hurled her headlong down the steps right against Mr Urquiza, draper and haberdasher; and then, with the speed of lightning, throwing the door *home* within its architrave, doubly locked the creditor and unlimited debtor into the rat-trap which they had prepared for herself.

The affrighted outrider fled with horror; she knew that the clerk had already committed one homicide; a second would cost him still less thought; and thus it happened that egress was left easy.

13.—*From Human Malice, back again to the Malice of Winds and Waves.*

But, when abroad, and free once more in the bright starry night, which way should Kate turn? The whole city would prove but one vast rat-trap for her, as bad as Mr Urquiza's, if she was not off before morning. At a

glance she comprehended that the sea was her only chance. To the port she fled. All was silent. Watchmen there were none; and she jumped into a boat. To use the oars was dangerous, for she had no means of muffling them. But she contrived to hoist a sail, pushed off with a boat-hook, and was soon stretching across the water for the mouth of the harbour, before a breeze light but favourable. Having cleared the difficulties of exit, she lay down, and unintentionally fell asleep. When she awoke, the sun had been up three or four hours; all was right otherwise; but, had she not served as a sailor, Kate would have trembled upon finding that, during her long sleep of perhaps seven or eight hours, she had lost sight of land; by what distance she could only guess; and in what direction, was to some degree doubtful. All this, however, seemed a great advantage to the bold girl, throwing her thoughts back on the enemies she had left behind. The disadvantage was—having no breakfast, not even damaged biscuit; and some anxiety naturally arose as to ulterior prospects a little beyond the horizon of breakfast. But who's afraid? As sailors whistle for a wind, Catalina really had but to whistle for anything with energy, and it was sure to come. Like Cæsar to the pilot of Dyrrhachium, she might have said, for the comfort of her poor timorous boat (though a boat that in fact was destined soon to perish), "*Catalinam vehis, et fortunas ejus.*" Meantime, being very doubtful as to the best course for sailing, and content if her course did but lie off shore, she "carried on," as sailors say, under easy sail, going, in fact, just whither and just how the Pacific breezes suggested in the gentlest of whispers. *All right behind*, was Kate's opinion; and, what was better, very soon she might say, *all right ahead;* for, some hour or two before sunset, when dinner

was for once becoming, even to Kate, the most interesting of subjects for meditation, suddenly a large ship began to swell upon the brilliant atmosphere. In those latitudes, and in those years, any ship was pretty sure to be Spanish: sixty years later, the odds were in favour of its being an English buccaneer; which would have given a new direction to Kate's energy. Kate continued to make signals with a handkerchief whiter than the crocodile's of Ann. Dom. 1592, else it would hardly have been noticed. Perhaps, after all, it would not, but that the ship's course carried her very nearly across Kate's. The stranger lay to for her. It was dark by the time Kate steered herself under the ship's quarter; and *then* was seen an instance of this girl's eternal wakefulness. Something was painted on the stern of her boat, she could not see *what;* but she judged that, whatever this might be, it would express some connection with the port that she had just quitted. Now, it was her wish to break the chain of traces connecting her with such a scamp as Urquiza; since else, through his commercial correspondence, he might disperse over Peru a portrait of herself by no means flattering. How should she accomplish this? It was dark; and she stood, as you may see an Etonian do at times, rocking her little boat from side to side, until it had taken in water as much as might be agreeable. Too much it proved for the boat's constitution, and the boat perished of dropsy—Kate declining to tap it. She got a ducking herself; but what cared she? Up the ship's side she went, as gaily as ever, in those years when she was called pussy, she had raced after the nuns of St Sebastian; jumped upon deck, and told the first lieutenant, when he questioned her about her adventures, quite as much truth as any man, under the rank of admiral, had a right to expect.

14.—*Bright Gleams of Sunshine.*

This ship was full of recruits for the Spanish army, and bound to Conception. Even in that destiny was an iteration, or repeating memorial of the significance that ran through Catalina's most casual adventures. She had enlisted amongst the soldiers; and, on reaching port, the very first person who came off from shore was a dashing young military officer, whom at once, by his name and rank (though she had never consciously seen him), she identified as her own brother. He was splendidly situated in the service, being the Governor-General's secretary, besides his rank as a cavalry officer; and his errand on board being to inspect the recruits, naturally, on reading in the roll one of them described as a Biscayan, the ardent young man came up with high-bred courtesy to Catalina, took the young recruit's hand with kindness, feeling that to be a compatriot at so great a distance was to be a sort of relative, and asked with emotion after old boyish remembrances. There was a scriptural pathos in what followed, as if it were some scene of domestic re-union opening itself from patriarchal ages. The young officer was the eldest son of the house, and had left Spain when Catalina was only three years old. But, singularly enough, Catalina it was, the little wild cat that he yet remembered seeing at St Sebastian's, upon whom his earliest inquiries settled. "Did the recruit know his family, the De Erausos?" Oh yes; everybody knew *them*. "Did the recruit know little Catalina?" Catalina smiled, as she replied that she did; and gave such an animated description of the little fiery wretch, as made the officer's eye flash with gratified tenderness, and with certainty that the recruit was no counterfeit Biscayan. Indeed, you know, if Kate couldn't give a good description of "pussy," who could? The issue of the

interview was, that the officer insisted on Kate's making a home of his quarters. He did other services for his unknown sister. He placed her as a trooper in his own regiment, and favoured her in many a way that is open to one having authority. But the person, after all, that did most to serve our Kate, was Kate. War was then raging with Indians, both from Chili and Peru. Kate had always done her duty in action; but at length, in the decisive battle of Puren, there was an opening for doing something more. Havoc had been made of her own squadron; most of the officers were killed, and the standard was carried off. Kate gathered around her a small party—galloped after the Indian column that was carrying away the trophy —charged—saw all her own party killed—but, in spite of wounds on her face and shoulder, succeeded in bearing away the recovered standard. She rode up to the general and his staff; she dismounted; she rendered up her prize; and fainted away, much less from the blinding blood, than from the tears of joy which dimmed her eyes, as the general, waving his sword in admiration over her head, pronounced our Kate on the spot an *Alférez*,* or standard-bearer, with a commission from the King of Spain and the Indies. Bonny Kate! noble Kate! I would there were not two centuries laid between us, so that I might have the pleasure of kissing thy fair hand.

15.—*The Sunshine is Overcast.*

Kate had the good sense to see the danger of revealing her sex, or her relationship, even to her own brother. The grasp of the church never relaxed, never "prescribed," unless freely and by choice. The nun, if discovered, would

* "*Alférez:*"—This rank in the Spanish army is, or was, on a level with the modern *sous-lieutenant* of France.

have been taken out of the horse-barracks or the dragoon-saddle. She had the firmness, therefore, for many years, to resist the sisterly impulses that sometimes suggested such a confidence. For years, and those years the most important of her life—the years that developed her character—she lived undetected as a brilliant cavalry officer, under her brother's patronage. And the bitterest grief in poor Kate's whole life, was the tragical (and, were it not fully attested, one might say the ultra-scenical) event that dissolved their long connection. Let me spend a word of apology on poor Kate's errors. We all commit many; both you and I, reader. No, stop; that's not civil. You, reader, I know, are a saint; I am *not*; though very near it. I *do* err at long intervals; and then I think with indulgence of the many circumstances that plead for this poor girl. The Spanish armies of that day inherited, from the days of Cortez and Pizarro, shining remembrances of martial prowess, and the very worst of ethics. To think little of bloodshed, to quarrel, to fight, to gamble, to plunder, belonged to the very atmosphere of a camp, to its indolence, to its ancient traditions. In your own defence, you were obliged to do such things. Besides all these grounds of evil, the Spanish army had just then an extra demoralisation from a war with savages—faithless and bloody. Do not think too much, reader, of killing a man—do not, I beseech you! That word "*kill*" is sprinkled over every page of Kate's own autobiography. It ought not to be read by the light of these days. Yet, how if a man that she killed were ——? Hush! It was sad; but is better hurried over in a few words. Years after this period, a young officer, one day dining with Kate, entreated her to become his second in a duel. Such things were every-day affairs. However, Kate had reasons

for declining the service, and did so. But the officer, as he was sullenly departing, said, that if he were killed (as he thought he *should* be), his death would lie at Kate's door. I do not take *his* view of the case, and am not moved by his rhetoric or his logic. Kate *was*, and relented. The duel was fixed for eleven at night, under the walls of a monastery. Unhappily, the night proved unusually dark; so that the two principals had to tie white handkerchiefs round their elbows, in order to descry each other. In the confusion they wounded each other mortally. Upon that, according to a usage not peculiar to Spaniards, but extending (as doubtless the reader knows) for a century longer, to our own countrymen, the two seconds were obliged in honour to do something towards avenging their principals. Kate had her usual fatal luck. Her sword passed sheer through the body of her opponent: this unknown opponent falling dead, had just breath left to cry out, "Ah, villain! you have killed me!" in a voice of horrific reproach; and the voice was the voice of her brother!

The monks of the monastery under whose silent shadows this murderous duel had taken place, roused by the clashing of swords and the angry shouts of combatants, issued out with torches, to find one only of the four officers surviving. Every convent and altar had the right of asylum for a short period. According to the custom, the monks carried Kate, insensible with anguish of mind, to the sanctuary of their chapel. There for some days they detained her; but then, having furnished her with a horse and some provisions, they turned her adrift. Which way should the unhappy fugitive turn? In blindness of heart, she turned towards the sea. It was the sea that had brought her to Peru; it was the sea that would perhaps carry her away. It was the sea that had first showed her this land and its

golden hopes; it was the sea that ought to hide from her its fearful remembrances. The sea it was that had twice spared her life in extremities; the sea it was that might now, if it chose, take back the bauble that it had spared in vain.

16.—*Kate's Ascent of the Andes.*

Three days our poor heroine followed the coast. Her horse was then almost unable to move; and on *his* account she turned inland to a thicket, for grass and shelter. As she drew near to it, a voice challenged, "*Who goes there?*" —Kate answered, "*Spain.*"—"*What people?*"—"*A friend.*" It was two soldiers, deserters, and almost starving. Kate shared her provisions with these men; and, on hearing their plan, which was to go over the Cordilleras, she agreed to join the party. *Their* object was the wild one of seeking the river *Dorado*, whose waters rolled along golden sands, and whose pebbles were emeralds. *Hers* was to throw herself upon a line the least liable to pursuit, and the readiest for a new chapter of life, in which oblivion might be found for the past. After a few days of incessant climbing and fatigue, they found themselves in the regions of perpetual snow. Summer came even hither; but came as vainly to this kingdom of frost as to the grave of her brother. No fire, but the fire of human blood in youthful veins, could ever be kept burning in these aerial solitudes. Fuel was rarely to be found, and kindling a fire by inter-friction of dry sticks was a secret almost exclusively Indian. However, our Kate can do everything; and she's the girl, if ever girl *did* such a thing, that I back at any odds for crossing the Cordilleras. I would bet you something now, reader, if I thought you would deposit your stakes by return of post (as they play at chess, through the post-office), that Kate does the trick; that she gets down

to the other side; that the soldiers do *not;* and that the horse, if preserved at all, is preserved in a way that will leave him very little to boast of.

The party had gathered wild berries and esculent roots at the foot of the mountains, and the horse was of very great use in carrying them. But this larder was soon emptied. There was nothing then to carry; so that the horse's value, as a beast of burden, fell cent. per cent. In fact, very soon he could not carry himself, and it became easy to calculate when he would reach the bottom on the wrong side the Cordilleras. He took three steps back for one upwards. A council of war being held, the small army resolved to slaughter their horse. He, though a member of the expedition, had no vote; and, if he had, the votes would have stood three to one—majority, two against him. He was cut into quarters—a difficult fraction to distribute amongst a triad of claimants. No saltpetre or sugar could be had; but the frost was antiseptic. And the horse was preserved in as useful a sense as ever apricots were preserved or strawberries; and *that* was the kind of preservation which one page ago I promised to the horse.

On a fire, painfully devised out of broom and withered leaves, a horse-steak was dressed; for drink, snow was allowed *à discretion.* This ought to have revived the party; and Kate, perhaps, it *did.* But the poor deserters were thinly clad, and they had not the boiling heart of Catalina. More and more they drooped. Kate did her best to cheer them. But the march was nearly at an end for *them;* and they were going, in one half-hour, to receive their last billet. Yet, before this consummation, they have a strange spectacle to see—such as few places could show but the upper chambers of the Cordilleras. They had reached a billowy scene of rocky masses, large and small, looking

shockingly black on their perpendicular sides as they rose out of the vast snowy expanse. Upon the highest of these that was accessible, Kate mounted to look around her, and she saw—oh, rapture at such an hour!—a man sitting on a shelf of rock, with a gun by his side. Joyously she shouted to her comrades, and ran down to communicate the good news. Here was a sportsman, watching, perhaps, for an eagle; and now they would have relief. One man's cheek kindled with the hectic of sudden joy, and he rose eagerly to march. The other was fast sinking under the fatal sleep that frost sends before herself as her merciful minister of death; but hearing in his dream the tidings of relief, and assisted by his friends, he also staggeringly arose. It could not be three minutes' walk, Kate thought, to the station of the sportsman. That thought supported them all. Under Kate's guidance, who had taken a sailor's glance at the bearings, they soon unthreaded the labyrinth of rocks so far as to bring the man within view. He had not left his resting-place; their steps on the soundless snow, naturally, he could not hear; and, as their road brought them upon him from the rear, still less could he see them. Kate hailed him; but so keenly was he absorbed in some speculation, or in the object of his watching, that he took no notice of them, not even moving his head. Coming close behind him, Kate touched his shoulder, and said, "My friend, are you sleeping?" Yes, he *was* sleeping—sleeping the sleep from which there is no awaking; and the slight touch of Kate having disturbed the equilibrium of the corpse, down it rolled on the snow: the frozen body rang like a hollow iron cylinder; the face uppermost, and blue with mould, mouth open, teeth ghastly and bleaching in the frost, and a frightful grin upon the lips. This dreadful spectacle finished the struggles of the

weaker man, who sank and died at once. The other made an effort with so much spirit, that, in Kate's opinion, horror had acted upon him beneficially as a stimulant. But it was not really so. It was simply a spasm of morbid strength. A collapse succeeded; his blood began to freeze; he sat down in spite of Kate, and *he* also died without further struggle. Yes, gone are the poor suffering deserters; stretched out and bleaching upon the snow; and insulted discipline is avenged. Great kings have long arms; and sycophants are ever at hand for the errand of the potent. What had frost and snow to do with the quarrel? Yet *they* made themselves sycophantic servants to the King of Spain; and *they* it was that dogged his deserters up to the summit of the Cordilleras, more surely than any Spanish bloodhound, or any Spanish tirailleur's bullet.

17.—*Kate stands alone on the Summit of the Andes.*

Now is our Kate standing alone on the summits of the Andes; and in solitude that is frightful, for she is alone with her own afflicted conscience. Twice before she had stood in solitude as deep upon the wild, wild waters of the Pacific; but her conscience had been then untroubled. Now is there nobody left that can help; her horse is dead —the soldiers are dead. There is nobody that she can speak to, except God; and very soon you will find that she *does* speak to Him; for already on these vast aerial deserts He has been whispering to *her*. The condition of Kate in some respects resembled that of Coleridge's "Ancient Mariner." But possibly, reader, you may be amongst the many careless readers that have never fully understood what that condition was. Suffer me to enlighten you; else you ruin the story of the mariner; and by losing all its pathos, lose half its beauty.

There are three readers of the "Ancient Mariner." The first is gross enough to fancy all the imagery of the mariner's visions delivered by the poet for actual facts of experience; which being impossible, the whole pulverises, for that reader, into a baseless fairy tale. The second reader is wiser than *that;* he knows that the imagery is the imagery of febrile delirium; really seen, but not seen as an external reality. The mariner had caught the pestilential fever, which carried off all his mates; he only had survived—the delirium had vanished; but the visions that had haunted the delirium remained. "Yes," says the third reader, "they remained; naturally they did, being scorched by fever into his brain; but how did they happen to remain on his belief as gospel truths? The delirium had vanished: why had not the painted scenery of the delirium vanished, except as visionary memorials of a sorrow that was cancelled? Why was it that craziness settled upon this mariner's brain, driving him, as if he were a Cain, or another Wandering Jew, to 'pass like night from land to land;' and, at certain intervals, wrenching him until he made rehearsal of his errors, even at the difficult cost of 'holding children from their play, and old men from the chimney corner?'"* That craziness, as the *third* reader deciphers, rose out of a deeper soil than any bodily affection. It had its root in penitential sorrow. Oh, bitter is the sorrow to a conscientious heart, when, too late, it discovers the depth of a love that has been trampled under foot! This mariner had slain the creature that, on all the earth, loved him best. In the darkness of his cruel superstition he had done it, to save his human brothers from a fancied inconvenience; and yet, by that very act of cruelty,

* The beautiful words of Sir Philip Sydney, in his "Defense of Poesie."

he had himself called destruction upon their heads. The Nemesis that followed punished *him* through *them*—him that wronged through those that wrongfully he sought to benefit. That spirit who watches over the sanctities of love is a strong angel—is a jealous angel; and this angel it was

> "That loved the bird, that loved the man
> That shot him with his bow."

He it was that followed the cruel archer into silent and slumbering seas:—

> "Nine fathom deep he had follow'd him,
> Through the realms of mist and snow."

This jealous angel it was that pursued the man into noonday darkness, and the vision of dying oceans, into delirium, and finally (when recovered from disease), into an unsettled mind.

Not altogether unlike, though free from the criminal intention of the mariner, had been the offence of Kate; not unlike, also, was the punishment that now is dogging her steps. She, like the mariner, had slain the one sole creature that loved her upon the whole wide earth; she, like the mariner, for this offence, had been hunted into frost and snow—very soon will be hunted into delirium; and from *that* (if she escapes with life), will be hunted into the trouble of a heart that cannot rest. There was the excuse of one darkness, physical darkness, for *her;* there was the excuse of another darkness, the darkness of superstition, for the mariner. But, with all the excuses that earth, and the darkness of earth, can furnish, bitter it would be for any of us, reader, through every hour of life, waking or dreaming, to look back upon one fatal moment when we had pierced the heart that would have died for *us.* In this only the darkness had been merciful to Kate—that it had hidden for ever from her victim the hand that slew him.

But now, in such utter solitude, her thoughts ran back to their earliest interview. She remembered with anguish, how, on touching the shores of America, almost the first word that met her ear had been from *him*, the brother whom she had killed, about the "pussy" of times long past; how the gallant young man had hung upon her words, as in her native Basque she described her own mischievous little self, of twelve years back; how his colour went and came, whilst his loving memory of the little sister was revived by her own descriptive traits, giving back, as in a mirror, the fawn-like grace, the squirrel-like restlessness, that once had kindled his own delighted laughter; how he would take no denial, but showed on the spot, that simply to have touched—to have kissed—to have played with the little wild thing, that glorified, by her innocence, the gloom of St Sebastian's cloisters, gave a *right* to his hospitality; how, through *him* only, she had found a welcome in camps; how, through *him*, she had found the avenue to honour and distinction. And yet this brother, so loving and generous, who, without knowing, had cherished and protected her, and all from pure holy love for herself as the innocent plaything of St Sebastian's, *him* in a moment she had dismissed from life. She paused; she turned round, as if looking back for his grave; she saw the dreadful wildernesses of snow which already she had traversed. Silent they were at this season, even as in the panting heats of noon the Saharas of the torrid zone are oftentimes silent. Dreadful was the silence; it was the nearest thing to the silence of the grave. Graves were at the foot of the Andes, *that* she knew too well; graves were at the summit of the Andes, *that* she saw too well. And, as she gazed, a sudden thought flashed upon her, when her eyes settled upon the corpses of the poor deserters—Could she, like *them*, have

been all this while unconsciously executing judgment upon herself? Running from a wrath that was doubtful, into the very jaws of a wrath that was inexorable? Flying in panic —and behold! there was no man that pursued? For the first time in her life, Kate trembled. *Not* for the first time, Kate wept. Far less for the first time was it, that Kate bent her knee—that Kate clasped her hands—that Kate prayed. But it *was* the first time that she prayed as *they* pray, for whom no more hope is left but in prayer.

Here let me pause a moment, for the sake of making somebody angry. A Frenchman, who sadly misjudges Kate, looking at her through a Parisian opera-glass, gives it as *his* opinion—that, because Kate first *records* her prayer on this occasion, therefore, now first of all she prayed. *I* think not so. *I* love this Kate, bloodstained as she is; and I could not love a woman that never bent her knee in thankfulness or in supplication. However, we have all a right to our own little opinion; and it is not *you*, "*mon cher*," you Frenchman, that I am angry with, but somebody else that stands behind you. You, Frenchman, and your compatriots, I love oftentimes for your festal gaiety of heart; and I quarrel only with your levity, and that eternal worldliness that freezes too fiercely—that absolutely blisters with its frost, like the upper air of the Andes. *You* speak of Kate only as too readily you speak of all women; the instinct of a natural scepticism being to scoff at all hidden depths of truth. Else you are civil enough to Kate; and your "*homage*" (such as it may happen to be) is always at the service of a woman on the shortest notice. But behind *you* I see a worse fellow—a gloomy fanatic, a religious sycophant, that seeks to propitiate his circle by bitterness against the offences that are most unlike his own. And against him, I must say one word for Kate to the too

hasty reader. This villain opens his fire on our Kate under shelter of a lie. For there is a standing lie in the very constitution of civil society—a *necessity* of error, misleading us as to the proportions of crime. Mere necessity obliges man to create many acts into felonies, and to punish them as the heaviest offences, which his better sense teaches him secretly to regard as perhaps among the lightest. Those poor mutineers or deserters, for instance, were they necessarily without excuse? They might have been oppressively used; but, in critical times of war, no matter for the individual palliations, the mutineer *must* be shot: there is no help for it: as, in extremities of general famine, we shoot the man (alas! we are *obliged* to shoot him) that is found robbing the common stores, in order to feed his own perishing children, though the offence is hardly visible in the sight of God. Only blockheads adjust their scale of guilt to the scale of human punishments. Now, our wicked friend the fanatic, who calumniates Kate, abuses the advantage which, for such a purpose, he derives from the exaggerated social estimate of all violence. Personal security being so main an object of social union, we are obliged to frown upon all modes of violence, as hostile as the central principal of that union. We are *obliged* to rate it, according to the universal results towards which it tends, and scarcely at all according to the special condition of circumstances in which it may originate. Hence a horror arises for that class of offences, which is (philosophically speaking) exaggerated; and by daily use, the ethics of a police-office translate themselves, insensibly, into the ethics even of religious people. But I tell that sycophantish fanatic—not this only, viz., that he abuses unfairly, against Kate, the advantage which he has from the *inevitably* distorted bias of society—but also I tell him this second little thing, that,

upon turning away the glass from that one obvious aspect of Kate's character, her too fiery disposition to vindicate all rights by violence, and viewing her in relation to *general* religious capacities, she was a thousand times more promisingly endowed than himself. It is impossible to be noble in many things, without having many points of contact with true religion. If you deny *that*, you it is that calumniate religion. Kate *was* noble in many things. Her worst errors never took a shape of self-interest or deceit. She was brave, she was generous, she was forgiving, she bore no malice, she was full of truth—qualities that God loves either in man or woman. She hated sycophants and dissemblers. *I* hate them; and more than ever at this moment on her behalf. I wish she were but here, to give a punch on the head to that fellow who traduces her. And, coming round again to the occasion from which this short digression has started—viz., the question raised by the Frenchman, whether Kate were a person likely to *pray* under other circumstances than those of extreme danger—I offer it as *my* opinion, that she was. Violent people are not always such from choice, but perhaps from situation. And, though the circumstances of Kate's position allowed her little means for realising her own wishes, it is certain that those wishes pointed continually to peace and an unworldly happiness, if *that* were possible. The stormy clouds that enveloped her in camps, opened overhead at intervals, showing her a far-distant blue serene. She yearned, at many times, for the rest which is not in camps or armies; and it is certain that she ever combined with any plans or day-dreams of tranquillity, as their most essential ally, some aid derived from that dove-like religion which, at St Sebastian's, from her infant days she had been taught so profoundly to adore.

18.—*Kate begins to Descend the Mighty Staircase.*

Now, let us rise from this discussion of Kate against libellers, as Kate herself is rising from prayer, and consider, in conjunction with *her*, the character and promise of that dreadful ground which lies immediately before her. What is to be thought of it? I could wish we had a theodolite here, and a spirit-level, and other instruments, for settling some important questions. Yet, no; on consideration, if one *had* a wish allowed by that kind fairy, without whose assistance it would be quite impossible to send even for the spirit-level, nobody would throw away the wish upon things so paltry. I would not put the fairy upon such an errand: I would order the good creature to bring no spirit-level, but a stiff glass of spirits for Kate; also, next after which, I would request a palanquin, and relays of fifty stout bearers—all drunk, in order that they might not feel the cold. The main interest at this moment, and the main difficulty—indeed, the "open question" of the case—was, to ascertain whether the ascent were yet accomplished or not; and when would the descent commence? or had it, perhaps, long commenced? The character of the ground, in those immediate successions that could be connected by the eye, decided nothing; for the undulations of the level had been so continual for miles, as to perplex any eye, even an engineer's, in attempting to judge whether, upon the whole, the tendency were upwards or downwards. Possibly it was yet neither way; it is indeed probable that Kate had been for some time travelling along a series of terraces that traversed the whole breadth of the topmost area at that point of crossing the Cordilleras; and this area, perhaps, but not certainly, might compensate any casual tendencies downwards by corresponding reascents. Then came the question, how long

would these terraces yet continue? and had the ascending parts *really* balanced the descending? Upon *that* seemed to rest the final chance for Kate. Because, unless she very soon reached a lower level and a warmer atmosphere, mere weariness would oblige her to lie down, under a fierceness of cold that would not suffer her to rise after once losing the warmth of motion; or, inversely, if she even continued in motion, continued extremity of cold would, of itself, speedily absorb the little surplus energy for moving which yet remained unexhausted by wearinesss—that is, in short, the excessive weariness would give a murderous advantage to the cold, or the excessive cold would give a corresponding advantage to the weariness.

At this stage of her progress, and whilst the agonising question seemed yet as indeterminate as ever, Kate's struggle with despair, which had been greatly soothed by the fervour of her prayer, revolved upon her in deadlier blackness. All turned, she saw, upon a race against time, and the arrears of the road; and she, poor thing! how little qualified could *she* be, in such a condition, for a race of any kind—and against two such obstinate brutes as Time and Space! This hour of the progress, this noontide of Kate's struggle, must have been the very crisis of the whole. Despair was rapidly tending to ratify itself. Hope, in any degree, would be a cordial for sustaining her efforts. But to flounder along a dreadful chaos of snow-drifts, or snow-chasms, towards a point of rock which, being turned, should expose only another interminable succession of the same character—might *that* be endured by ebbing spirits, by stiffening limbs, by the ghastly darkness that was now beginning to gather upon the inner eye? And, if once despair became triumphant, all the little arrear of physical strength would collapse at once.

Oh! verdure of human fields, cottages of men and women (that now suddenly, in the eyes of Kate, seemed all brothers and sisters), cottages with children around them at play, that are so far below—oh! spring and summer, blossoms and flowers, to which, as to *his* symbols, God has given the gorgeous privilege of rehearsing for ever upon earth his most mysterious perfection—Life, and the resurrections of Life—is it indeed true that poor Kate must never see you more? Mutteringly she put that question to herself. But strange are the caprices of ebb and flow in the deep fountains of human sensibilities. At this very moment, when the utter incapacitation of despair was gathering fast at Kate's heart, a sudden lightening, as it were, or flashing inspiration of hope, shot far into her spirit, a reflux almost supernatural, from the earliest effects of her prayer. Dimmed and confused had been the accuracy of her sensations for hours; but all at once a strong conviction came over her—that more and more was the sense of descent becoming steady and continuous. Turning round to measure backwards with her eye the ground traversed through the last half-hour, she identified, by a remarkable point of rock, the spot near which the three corpses were lying. The silence seemed deeper than ever. Neither was there any phantom memorial of life for the eye or for the ear, nor wing of bird, nor echo, nor green leaf, nor creeping thing that moved or stirred, upon the soundless waste. Oh, what a relief to this burden of silence would be a human groan! Here seemed a motive for still darker despair. And yet, at that very moment, a pulse of joy began to thaw the ice at her heart. It struck her, as she reviewed the ground, from that point where the corpses lay, that undoubtedly it had been for some time slowly descending. Her senses were much dulled by suffering;

but this thought it was, suggested by a sudden apprehension of a continued descending movement, which had caused her to turn round. Sight had confirmed the suggestion first derived from her own steps. The distance attained was now sufficient to establish the tendency. Oh yes, yes; to a certainty she *was* descending—she *had* been descending for some time. Frightful was the spasm of joy which whispered that the worst was over. It was as when the shadow of midnight, that murderers had relied on, is passing away from your beleaguered shelter, and dawn will soon be manifest. It was as when a flood, that all day long has raved against the walls of your house, ceases (you suddenly think) to rise; yes! measured by a golden plummet, it *is* sinking beyond a doubt, and the darlings of your household are saved. Kate faced round in agitation to her proper direction. She saw, what previously, in her stunning confusion, she had *not* seen, that hardly two stone-throws in advance lay a mass of rock, split as into a gateway. Through that opening it now became certain that the road was lying. Hurrying forward, she passed within these natural gates. Gates of paradise they were. Ah, what a vista did that gateway expose before her dazzled eye! what a revelation of heavenly promise! Full two miles long, stretched a long narrow glen, everywhere descending, and in many parts rapidly. All was now placed beyond a doubt. She *was* descending; for hours, perhaps, *had* been descending insensibly, the mighty staircase. Yes, Kate is leaving behind her the kingdom of frost and the victories of death. Two miles farther, there may be rest, if there is not shelter. And very soon, as the crest of her new-born happiness, she distinguished at the other end of that rocky vista a pavilion-shaped mass of dark green foliage—a belt of trees, such as we see in the

lovely parks of England, but islanded by a screen of thick bushy undergrowth. Oh! verdure of dark olive foliage, offered suddenly to fainting eyes, as if by some winged patriarchal herald of wrath relenting—solitary Arab's tent, rising with saintly signals of peace in the dreadful desert—must Kate indeed die even yet, whilst she sees but cannot reach you? Outpost on the frontier of man's dominions, standing within life, but looking out upon everlasting death, wilt thou hold up the anguish of thy mocking invitation only to betray? Never, perhaps, in this world was the line so exquisitely grazed that parts salvation and ruin. As the dove to her dovecot from the swooping hawk—as the Christian pinnace to the shelter of Christian batteries, from the bloody Mahometan corsair—so flew, so tried to fly, towards the anchoring thickets, that, alas! could not weigh their anchors, and make sail to meet her, the poor exhausted Kate from the vengeance of pursuing frost.

And she reached them; staggering, fainting, reeling, she entered beneath the canopy of umbrageous trees. But as oftentimes the Hebrew fugitive to a city of refuge, flying for his life before the avenger of blood, was pressed so hotly, that on entering the archway of what seemed to *him* the heavenly city gate, as he kneeled in deep thankfulness to kiss its holy merciful shadow, he could not rise again, but sank instantly with infant weakness into sleep—sometimes to wake no more; so sank, so collapsed upon the ground, without power to choose her couch, and with little prospect of ever rising again to her feet, the martial nun. She lay as luck had ordered it, with her head screened by the undergrowth of bushes from any gales that might arise; she lay exactly as she sank, with her eyes up to heaven; and thus it was that the nun saw, before falling asleep, the two sights that upon earth are fittest for the closing eyes

of a nun, whether destined to open again, or to close for ever. She saw the interlacing of boughs overhead forming a dome, that seemed like the dome of a cathedral. She saw, through the fretwork of the foliage, another dome, far beyond the dome of an evening sky, the dome of some heavenly cathedral, not built with hands. She saw upon this upper dome the vesper lights, all alive with pathetic grandeur of colouring from a sunset that had just been rolling down like a chorus. She had not, till now, consciously observed the time of day; whether it were morning, or whether it were afternoon, in the confusion of her misery, she had not distinctly known. But now she whispered to herself, "*It is evening:*" and what lurked half unconsciously in these words might be, "The sun, that rejoices, has finished his daily toil; man, that labours, has finished *his;* I, that suffer, have finished mine." That might be what she thought, but what she *said* was, "It is evening; and the hour is come when the *Angelus* is sounding through St Sebastian." What made her think of St Sebastian, so far away in depths of space and time? Her brain was wandering, now that her feet were *not;* and, because her eyes had descended from the heavenly to the earthly dome, *that* made her think of earthly cathedrals, and of cathedral choirs, and of St Sebastian's chapel, with its silvery bells that carried the echoing *Angelus* far into mountain recesses. Perhaps, as her wanderings increased, she thought herself back into childhood; became "pussy" once again; fancied that all since then was a frightful dream; that she was not upon the dreadful Andes, but still kneeling in the holy chapel at vespers; still innocent as then; loved as then she had been loved; and that all men were liars, who said her hand was ever stained with blood. Little is mentioned of the delusions which possessed her; but that

little gives a key to the impulse which her palpitating heart obeyed, and which her rambling brain for ever reproduced in multiplying mirrors. Restlessness kept her in waking dreams for a brief half-hour. But then fever and delirium would wait no longer; the killing exhaustion would no longer be refused; the fever, the delirium, and the exhaustion, swept in together with power like an army with banners; and the nun ceased through the gathering twilight any more to watch the cathedrals of earth, or the more solemn cathedrals that rose in the heavens above.

19.—*Kate's Bedroom is Invaded by Horsemen.*

All night long she slept in her verdurous St Bernard's hospice without awaking; and whether she would *ever* awake seemed to depend upon accident. The slumber that towered above her brain was like that fluctuating silvery column which stands in scientific tubes, sinking, rising, deepening, lightening, contracting, expanding; or like the mist that sits, through sultry afternoons, upon the river of the American St Peter, sometimes rarefying for minutes into sunny gauze, sometimes condensing for hours into palls of funeral darkness. You fancy that, after twelve hours of *any* sleep, she must have been refreshed; better, at least, than she was last night. Ah! but sleep is not always sent upon missions of refreshment. Sleep is sometimes the secret chamber in which death arranges his machinery, and stations his artillery. Sleep is sometimes that deep mysterious atmosphere, in which the human spirit is slowly unsettling its wings for flight from earthly tenements. It is now eight o'clock in the morning; and, to all appearance, if Kate should receive no aid before noon, when next the sun is departing to his rest, then, alas! Kate will be departing to hers: when next the sun is holding out his

golden Christian signal to man, that the hour is come for letting his anger go down, Kate will be sleeping away for ever into the arms of brotherly forgiveness.

What is wanted just now for Kate, supposing Kate herself to be wanted by this world, is, that this world would be kind enough to send her a little brandy before it is too late. The simple truth was, and a truth which I have known to take place in more ladies than Kate, who died or did *not* die, accordingly as they had or had not an adviser like myself, capable of giving an opinion equal to Captain Bunsby's, on this point—viz., whether the jewelly star of life had descended too far down the arch towards setting, for any chance of reascending by *spontaneous* effort. The fire was still burning in secret, but needed, perhaps, to be rekindled by potent artificial breath. It lingered, and *might* linger, but apparently would never culminate again, without some stimulus from earthly vineyards.* Kate was ever lucky,

* Though not exactly in the same circumstances as Kate, or sleeping, *à la belle etoile*, on a declivity of the Andes, I have known (or heard circumstantially reported) the cases of many ladies, besides Kate, who were in precisely the same critical danger of perishing for want of a little brandy. A dessert-spoonful or two would have saved them. Avaunt! you wicked "Temperance" medallist! repent as fast as ever you can, or, perhaps, the next time we hear of you, *anasarca* and *hydro-thorax* will be running after you, to punish your shocking excesses in water. Seriously, the case is one of constant recurrence, and constantly ending fatally from *unseasonable* and pedantic rigour of temperance. Dr Darwin, the famous author of "Zoonomia," "The Botanic Garden," &c., sacrificed his life to the very pedantry and superstition of temperance, by refusing a glass of brandy in obedience to a system, at a moment when (according to the opinion of all around him) one single glass would have saved his life. The fact is, that the medical profession composes the most generous and liberal body of men amongst us; taken generally, by much the most enlightened; but, professionally, the most timid. Want of boldness in the administration of opium, &c., though they can be bold enough with mercury, is their besetting infirmity. And from this infirmity females suffer most. One instance I need hardly mention, the fatal case of an august lady, mourned by nations, with respect to whom it was,

though ever unfortunate; and the world, being of my opinion that Kate was worth saving, made up its mind about half-past eight o'clock in the morning to save her. Just at that time, when the night was over, and its sufferings were hidden,—in one of those intermitting gleams that for a moment or two lightened the clouds of her slumber—Kate's dull ear caught a sound that for years had spoken a

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and is, the belief of multitudes to this hour (well able to judge), that she would have been saved by a glass of brandy; and her chief medical attendant, Sir R. C., who shot himself, came to think so too late—too late for *her*, and too late for himself. Amongst many cases of the same nature, which personally I have been acquainted with, thirty years ago, a man illustrious for his intellectual accomplishments* mentioned to me that his own wife, during her first or second confinement, was suddenly reported to him, by one of her female attendants (who slipped away unobserved by the medical people), as undoubtedly sinking fast. He hurried to her chamber, and *saw* that it was so. On this, he suggested earnestly some stimulant—laudanum or alcohol. The presiding medical authority, however, was inexorable. "Oh, by no means," shaking his ambrosial wig; "any stimulant at this crisis would be fatal." But no authority could overrule the concurrent testimony of all symptoms, and of all unprofessional opinions. By some pious falsehood, my friend smuggled the doctor out of the room, and immediately smuggled a glass of brandy into the poor lady's lips. She recovered as if under the immediate afflatus of magic; so sudden was her recovery, and so complete. The doctor is now dead, and went to his grave under the delusive persuasion—that not any vile glass of brandy, but the stern refusal of all brandy, was the thing that saved his collapsing patient. The patient herself, who might naturally know something of the matter, was of a different opinion. She sided with the factious body around her bed (comprehending all, beside the doctor), who felt sure that death was rapidly approaching, *barring* that brandy. The same result, in the same appalling crisis, I have known repeatedly produced by twenty-five drops of laudanum. Many will say, "Oh, never listen to a non-medical man like this writer. Consult in such a case your medical adviser." You will, will you? Then let me tell you, that you are missing the very logic of all I have been saying for the improvement of blockheads, which is—that you should consult any man *but* a medical man, since no other man has any obstinate prejudice of professional timidity.

* On second thoughts, I see no reason for scrupling to mention that this man was Robert Southey.

familiar language to *her*. What was it? It was the sound, though muffled and deadened, like the ear that heard it, of horsemen advancing. Interpreted by the tumultuous dreams of Kate, was it the cavalry of Spain, at whose head so often she had charged the bloody Indian scalpers? Was it, according to the legend of ancient days, cavalry that had been sown by her brother's blood—cavalry that rose from the ground on an inquest of retribution, and were racing up the Andes to seize her? Her dreams, that had opened sullenly to the sound, waited for no answer, but closed again into pompous darkness. Happily, the horsemen had caught the glimpse of some bright ornament, clasp, or aiguillette, on Kate's dress. They were hunters and foresters from below—servants in the household of a beneficent lady; and, in pursuit of some flying game, had wandered far beyond their ordinary limits. Struck by the sudden scintillation from Kate's dress played upon by the morning sun, they rode up to the thicket. Great was their surprise, great their pity, to see a young officer in uniform stretched within the bushes upon the ground, and apparently dying. Borderers from childhood on this dreadful frontier, sacred to winter and death, they understood the case at once. They dismounted, and, with the tenderness of women, raising the poor frozen cornet in their arms, washed her temples with brandy, whilst one, at intervals, suffered a few drops to trickle within her lips. As the restoration of a warm bed was now most likely to be the one thing needed, they lifted the helpless stranger upon a horse, walking on each side with supporting arms. Once again our Kate is in the saddle, once again a Spanish caballero. But Kate's bridle-hand is deadly cold. And her spurs, that she had never unfastened since leaving the monastic asylum, hung as idle as the flapping sail that fills unsteadily with the breeze upon a stranded ship.

This procession had many miles to go, and over difficult ground; but at length it reached the forest-like park and the chateau of the wealthy proprietress. Kate was still half-frozen and speechless, except at intervals. Heavens! can this corpse-like, languishing young woman be the Kate that once, in her radiant girlhood, rode with a handful of comrades into a column of two thousand enemies, that saw her comrades die, that persisted when all were dead, that tore from the heart of all resistance the banner of her native Spain? Chance and change have "written strange defeatures in her face." Much is changed; but some things are not changed, either in herself or in those about her: there is still kindness that overflows with pity: there is still helplessness that asks for this pity without a voice: she is now received by a senor, not less kind than that maternal aunt who, on the night of her birth, first welcomed her to a loving home; and she, the heroine of Spain, is herself as helpless now as that little lady, who, then at ten minutes of age, was kissed and blessed by all the household of St Sebastian.

20.—*A Second Lull in Kate's Stormy Life.*

Let us suppose Kate placed in a warm bed. Let us suppose her in a few hours recovering steady consciousness; in a few days recovering some power of self-support; in a fortnight able to seek the gay saloon, where the senora was sitting alone, and able to render thanks, with that deep sincerity which ever characterised our wild-hearted Kate, for the critical services received from that lady and her establishment.

This lady, a widow, was what the French call a *métisse*, the Spaniards a *mestizza*—that is, the daughter of a genuine Spaniard, and an Indian mother. I will call her simply a

*Creole,** which will indicate her want of pure Spanish blood sufficiently to explain her deference for those who had it. She was a kind, liberal woman; rich rather more than needed where there were no opera-boxes to rent; a widow about fifty years old in the wicked world's account, some forty-two in her own; and happy, above all, in the possession of a most lovely daughter, whom even the wicked world did not accuse of more than sixteen years. This daughter, Juana, was —— But stop—let her open the door of the saloon in which the senora and the cornet are conversing, and speak for herself. She did so, after an hour had passed; which length of time, to *her* that never had any business whatever in her innocent life, seemed sufficient to settle the business of the Old World and the New. Had Pietro Diaz (as Catalina now called herself) been really a Peter, and not a sham Peter, what a vision of loveliness would have rushed upon his sensibilities as the door opened. Do not expect me to describe her, for which, however, there are materials extant, sleeping in archives, where they have slept for two hundred and twenty-eight years. It is enough that she is reported to have united the stately tread of

* "*Creole!*"—At that time the infusion of negro or African blood was small. Consequently, none of the negro hideousness was diffused. After those intercomplexities had arisen between all complications and interweavings of descent from three original strands—European, American, African—the distinctions of social consideration founded on them bred names so many, that a court calendar was necessary to keep you from blundering. As yet (*i. e.*, in Kate's time), the varieties were few. Meantime, the word *Creole* has always been misapplied in our English colonies to a person (though of strictly European blood), simply if *born* in the West Indies. In this English use, the word *Creole* expresses exactly the same difference as the Romans indicated by *Hispanus* and *Hispanicus*. The first meant a person of Spanish blood, a native of Spain; the second, a Roman born in Spain. So of *Germanus* and *Germanicus*, *Italus* and *Italicus*, *Anglus* and *Anglicus*, &c.; an important distinction, on which see Isaac Casaubon *apud Scriptores Hist. Augustan.*

Andalusian women with the innocent voluptuousness of Peruvian eyes. As to her complexion and figure, be it known that Juana's father was a gentleman from Grenada, having in his veins the grandest blood of all this earth—blood of Goths and Vandals, tainted (for which Heaven be thanked!) twice over with blood of Arabs—once through Moors, once through Jews;* whilst from her grandmother Juana drew the deep subtle melancholy, and the beautiful contours of limb, which belonged to the Indian race—a race destined [ah, wherefore?] silently and slowly to fade away from the earth. No awkwardness was or could be in this antelope, when gliding with forest grace into the room; no town-bred shame; nothing but the unaffected pleasure of one who wishes to speak a fervent welcome, but knows not if she ought; the astonishment of a Miranda, bred in utter solitude, when first beholding a princely Ferdinand, and just so much reserve as to remind you, that, if Catalina thought fit to dissemble her sex, she did *not*. And consider, reader, if you look back, and are a great arithmetician, that whilst the senora had only fifty per cent. of Spanish blood, Juana had seventy-five; so that her Indian melancholy, after all, was swallowed up for the present by her Visigothic, by her Vandal, by her Arab, by her Spanish fire.

Catalina, seared as she was by the world, has left it evident in her memoirs that she was touched more than she

* It is well known, that the very reason why the Spanish beyond all nations became so gloomily jealous of a Jewish cross in the pedigree, was because, until the vigilance of the church rose into ferocity, in no nation was such a cross so common. The hatred of fear is ever the deepest. And men hated the Jewish taint, as once in Jerusalem they hated the leprosy, because, even whilst they raved against it, the secret proofs of it might be detected amongst their own kindred; even as in the Temple, whilst once a Hebrew king rose in mutiny against the priesthood (2 Chron. xxvi. 16–20), suddenly the leprosy, that dethroned him, blazed out upon his forehead.

wished to be by this innocent child. Juana formed a brief lull for Catalina in her too stormy existence. And if for *her* in this life the sweet reality of a sister had been possible, here was the sister she would have chosen. On the other hand, what might Juana think of the cornet? To have been thrown upon the kind hospitalities of her native home, to have been rescued by her mother's servants from that fearful death which, lying but a few miles off, had filled her nursery with traditionary tragedies—*that* was sufficient to create an interest in the stranger. Such things it had been that wooed the heavenly Desdemona. But his bold martial demeanour, his yet youthful style of beauty, his frank manners, his animated conversation, that reported a hundred contests with suffering and peril, wakened for the first time her admiration. Men she had never seen before, except menial servants, or a casual priest. But here was a gentleman, young like herself, a splendid cavalier, that rode in the cavalry of Spain; that carried the banner of the only potentate whom Peruvians knew of—the King of the Spains and the Indies; that had doubled Cape Horn; that had crossed the Andes; that had suffered shipwreck; that had rocked upon fifty storms; and had wrestled for life through fifty battles.

The reader already guesses all that followed. The sisterly love which Catalina did really feel for this young mountaineer was inevitably misconstrued. Embarrassed, but not able, from sincere affection, or almost in bare propriety, to refuse such expressions of feeling as corresponded to the artless and involuntary kindnesses of the ingenuous Juana, one day the cornet was surprised by mamma in the act of encircling her daughter's waist with his martial arm, although waltzing was premature by at least two centuries in Peru. She taxed him instantly with

dishonourably abusing her confidence. The cornet made but a bad defence. He muttered something about "*fraternal affection*," about "esteem," and a great deal of metaphysical words that are destined to remain untranslated in their original Spanish. The good senora, though she could boast only of forty-two years' experience, or say forty-four, was not altogether to be "*had*" in that fashion: she was as learned as if she had been fifty, and she brought matters to a speedy crisis. "You are a Spaniard," she said, "a gentleman, therefore; *remember* that you are a gentleman. This very night, if your intentions are not serious, quit my house. Go to Tucuman; you shall command my horses and servants; but stay no longer to increase the sorrow that already you will have left behind you. My daughter loves you. That is sorrow enough, if you are trifling with us. But, if not, and you also love *her*, and can be happy in our solitary mode of life, stay with us—stay for ever. Marry Juana with my free consent. I ask not for wealth. Mine is sufficient for you both." The cornet protested that the honour was one never contemplated by *him*—that it was too great—that ——. But, of course, reader, you know that "gammon" flourishes in Peru, amongst the silver mines, as well as in some more boreal lands, that produce little better than copper and tin. "Tin," however, has its uses. The delighted senora overruled all objections, great and small; and she confirmed Juana's notion that the business of two worlds could be transacted in an hour, by settling her daughter's future happiness in exactly twenty minutes. The poor, weak Catalina, not acting now in any spirit of recklessness, grieving sincerely for the gulf that was opening before her, and yet shrinking effeminately from the momentary shock that would be inflicted by a firm adherence to her duty, clinging to the

anodyne of a short delay, allowed herself to be installed as the lover of Juana. Considerations of convenience, however, postponed the marriage. It was requisite to make various purchases; and for this, it was requisite to visit Tucuman, where also the marriage ceremony could be performed with more circumstantial splendour. To Tucuman, therefore, after some weeks' interval, the whole party repaired. And at Tucuman it was that the tragical events arose, which, whilst interrupting such a mockery for ever, left the poor Juana still happily deceived, and never believing for a moment that hers was a rejected or a deluded heart.

One reporter of Mr De Ferrer's narrative forgets his usual generosity when he says, that the senora's gift of her daughter to the Alférez was not quite so disinterested as it seemed to be. Certainly it was not so disinterested as European ignorance might fancy it: but it was quite as much so as it ought to have been, in balancing the interests of a child. Very true it is, that, being a genuine Spaniard, who was still a rare creature in so vast a world as Peru—being a Spartan amongst Helots—a Spanish Alférez would, in those days, and in that region, have been a natural noble. His alliance created honour for his wife [illegible] for his descendants. Something, therefore, the cornet would add to the family consideration. But, instead of selfishness, it argued just regard for her daughter's interest to build upon this, as some sort of equipoise to the wealth which her daughter would bring.

Spaniard, however, as she was, our Alférez, on reaching Tucuman, found no Spaniards to mix with, but instead, twelve Portuguese.

21.—*Kate once more in Storms.*

Catalina remembered the Spanish proverb, "Pump out

of a Spaniard all his good qualities, and the remainder makes a pretty fair Portuguese;" but as there was nobody else to gamble with, she entered freely into their society. Soon she suspected that there was foul play: for all modes of doctoring dice had been made familiar to *her* by the experience of camps. She watched; and, by the time she had lost her final coin, she was satisfied that she had been plundered. In her first anger, she would have been glad to switch the whole dozen across the eyes; but as twelve to one were too great odds, she determined on limiting her vengeance to the immediate culprit. Him she followed into the street; and coming near enough to distinguish his profile reflected on a wall, she continued to keep him in view from a short distance. The lighthearted young cavalier whistled, as he went, an old Portuguese ballad of romance, and in a quarter-of-an-hour came up to a house, the front-door of which he began to open with a pass-key. This operation was the signal for Catalina that the hour of vengeance had struck; and stepping up hastily, she tapped the Portuguese on the shoulder, saying, "Senor, you are a robber!" The Portuguese turned coolly round, and seeing his gaming antagonist, replied, "Possibly, sir; but I have no particular fancy for being told so," at the same time drawing his sword. Catalina had not designed to take any advantage; and the touching him on the shoulder, with the interchange of speeches, and the known character of Kate, sufficiently imply it. But it is too probable, in such cases, that the party whose intention had been regularly settled from the first, will, and must, have an advantage unconsciously over a man so abruptly thrown on his defence. However this might be, they had not fought a minute before Catalina passed her sword through her opponent's body; and, without a groan or a

sigh, the Portuguese cavalier fell dead at his own door. Kate searched the street with her ears, and (as far as the indistinctness of night allowed) with her eyes. All was profoundly silent; and she was satisfied that no human figure was in motion. What should be done with the body? A glance at the door of the house settled *that:* Fernando had himself opened it at the very moment when he received the summons to turn round. She dragged the corpse in, therefore, to the foot of the staircase, put the key by the dead man's side, and then issuing softly into the street, drew the door close with as little noise as possible. Catalina again paused to listen and to watch, went home to the hospitable senora's house, retired to bed, fell asleep, and early the next morning was awakened by the corrégidor and four alguazils.

The lawlessness of all that followed strikingly exposes the frightful state of criminal justice at that time, wherever Spanish law prevailed. No evidence appeared to connect Catalina in any way with the death of Fernando Acosta. The Portuguese gamblers, besides that perhaps they thought lightly of such an accident, might have reasons of their own for drawing off public attention from their pursuits in Tucuman. Not one of these men came forward openly, else the circumstances at the gaming-table, and the departure of Catalina so closely on the heels of her opponent, would have suggested reasonable grounds for detaining her until some further light should be obtained. As it was, her imprisonment rested upon no colourable ground whatever, unless the magistrate had received some anonymous information, which, however, he never alleged. One comfort there was, meantime, in Spanish injustice: it did not loiter. Full gallop it went over the ground: one week often sufficed for informations

—for trial—for execution; and the only bad consequence was, that a second or a third week sometimes exposed the disagreeable fact that everything had been "premature;" a solemn sacrifice had been made to offended justice, in which all was right except as to the victim; it was the wrong man; and *that* gave extra trouble; for then all was to do over again—another man to be executed, and, possibly, still to be caught.

Justice moved at her usual Spanish rate in the present case. Kate was obliged to rise instantly; not suffered to speak to anybody in the house, though, in going out, a door opened, and she saw the young Juana looking out with her saddest Indian expression. In one day the trial was finished. Catalina said (which was true) that she hardly knew Acosta; and that people of her rank were used to attack their enemies face to face, not by murderous surprises. The magistrates were impressed with Catalina's answers (yet answers to *what*, or to *whom*, in a case where there was no distinct charge, and no avowed accuser?) Things were beginning to look well, when all was suddenly upset by two witnesses, whom the reader (who is a sort of accomplice after the fact, having been privately let into the truths of the case, and having concealed his knowledge) will know at once to be false witnesses, but whom the old Spanish buzwigs doated on as models of all that could be looked for in the best. Both were ill-looking fellows, as it was their duty to be. And the first deposed as follows:—That through *his* quarter of Tucuman, the fact was notorious of Acosta's wife being the object of a criminal pursuit on the part of the Alférez (Catalina); that, doubtless, the injured husband had surprised the prisoner, which, of course, had led to the murder—to the staircase—to the key—to everything, in short,

that could be wished. No—stop! what am I saying?—to everything that ought to be abominated. Finally—for he had now settled the main question—that he had a friend who would take up the case where he himself, from shortsightedness, was obliged to lay it down. This friend—the Pythias of this shortsighted Damon—started up in a frenzy of virtue at this summons, and, rushing to the front of the alguazils, said, "That since his friend had proved sufficiently the fact of the Alférez having been lurking in the house, and having murdered a man, all that rested upon *him* to show was, how that murderer got out of that house; which he could do satisfactorily; for there was a balcony running along the windows on the second floor, one of which windows he himself, lurking in a corner of the street, saw the Alférez throw up, and from the said balcony take a flying leap into the said street." Evidence like this was conclusive; no defence was listened to, nor indeed had the prisoner any to produce. The Alférez could deny neither the staircase nor the balcony: the street is there to this day, like the bricks in Jack Cade's chimney, testifying all that may be required; and as to our friend who saw the leap, there he was—nobody could deny *him*. The prisoner might indeed have suggested that she never heard of Acosta's wife, nor had the existence of such a wife been proved, or even ripened into a suspicion. But the bench were satisfied; chopping logic in defence was henceforward impertinence; and sentence was pronounced—that, on the eighth day from the day of arrest, the Alférez should be executed in the public square.

It was not amongst the weaknesses of Catalina—who had so often inflicted death, and, by her own journal, thought so lightly of inflicting it (unless under cowardly advantages)—to shrink from facing death in her own per-

son. Many incidents in her career show the coolness and even gaiety with which, in any case where death was apparently inevitable, she would have gone forward to meet it. But in this case she *had* a temptation for escaping it, which was certainly in her power. She had only to reveal the secret of her sex, and the ridiculous witnesses, beyond whose testimony there was nothing at all against her, must at once be covered with derision. Catalina had some liking for fun; and a main inducement to this course was, that it would enable her to say to the judges, "Now you see what old fools you've made of yourselves; every woman and child in Peru will soon be laughing at you." I must acknowledge my own weakness; this last temptation I could *not* have withstood; flesh is weak, and fun is strong. But Catalina *did*. On consideration, she fancied that, although the particular motive for murdering Acosta would be dismissed with laughter, still this might not clear her of the murder, which, on some *other* motive, she might be supposed to have committed. But, allowing that she were cleared altogether, what most of all she feared was, that the publication of her sex would throw a reflex light upon many past transactions in her life; would instantly find its way to Spain; and would probably soon bring her within the tender attentions of the Inquisition. She kept firm, therefore, to the resolution of not saving her life by this discovery. And so far as her fate lay in her own hands, she would to a certainty have perished—which to me seems a most fantastic caprice; it was to court a certain death and a present death, in order to evade a remote contingency of death. But even at this point how strange a case! A woman *falsely* accused (because accused by lying witnesses) of an act which she really *did* commit! And falsely accused of a true offence upon a motive that was impossible!

As the sun was setting upon the seventh day, when the hours were numbered for the prisoner, there filed into her cell four persons in religious habits. They came on the charitable mission of preparing the poor convict for death. Catalina, however, watching all things narrowly, remarked something earnest and significant in the eye of the leader, as of one who had some secret communication to make. She contrived, therefore, to clasp this man's hands, as if in the energy of internal struggles, and *he* contrived to slip into hers the very smallest of billets from poor Juana. It contained, for indeed it *could* contain, only these three words—"Do not confess.—J." This one caution, so simple and so brief, proved a talisman. It did not refer to any confession of the crime; *that* would have been assuming what Juana was neither entitled nor disposed to assume; but it referred, in the technical sense of the church, to the act of devotional confession. Catalina found a single moment for a glance at it; understood the whole; resolutely refused to confess, as a person unsettled in her religious opinions, that needed spiritual instructions; and the four monks withdrew to make their report. The principal judge, upon hearing of the prisoner's impenitence, granted another day. At the end of *that*, no change having occurred either in the prisoner's mind or in the circumstances, he issued his warrant for the execution. Accordingly, as the sun went down, the sad procession formed within the prison. Into the great square of Tucuman it moved, where the scaffold had been built, and the whole city had assembled for the spectacle. Catalina steadily ascended the ladder of the scaffold; even then she resolved not to benefit by revealing her sex; even then it was that she expressed her scorn for the lubberly executioner's mode of tying a knot; did it herself in a "ship-shape," orthodox

manner; received in return the enthusiastic plaudits of the crowd, and so far ran the risk of precipitating her fate; for the timid magistrates, fearing a rescue from the fiery clamours of the impetuous mob, angrily ordered the executioner to finish the scene. The clatter of a galloping horse, however, at this instant forced them to pause. The crowd opened a road for the agitated horseman, who was the bearer of an order from the President of La Plata to suspend the execution until two prisoners could be examined. The whole was the work of the senora and her daughter. The elder lady, having gathered informations against the witnesses, had pursued them to La Plata. There, by her influence with the governor, they were arrested, recognised as old malefactors, and in their terror had partly confessed their perjury. Catalina was removed to La Plata; solemnly acquitted; and, by the advice of the president, for the present the connection with the senora's family was indefinitely postponed.

22.—*Kate's Penultimate Adventure.*

Now was the last-but-one adventure at hand that ever Catalina should see in the New World. Some fine sights she may yet see in Europe, but nothing after this *(which she has recorded)* in America. Europe, if it had ever heard of her name (as very shortly it *shall* hear), Kings, Pope, Cardinals, if they were but aware of her existence (which in six months they *shall* be), would thirst for an introduction to our Catalina. You hardly thought now, reader, that she was such a great person, or anybody's pet but yours and mine. Bless you, sir, she would scorn to look at *us*. I tell you, that Eminences, Excellencies, Highnesses —nay, even Royalties and Holinesses—are languishing to see her, or soon *will* be. But how can this come to pass,

if she is to continue in her present obscurity? Certainly it cannot without some great *peripetteia*, or vertiginous whirl of fortune; which, therefore, you shall now behold taking place in one turn of her next adventure. *That* shall let in a light, *that* shall throw back a Claude Lorraine gleam over all the past, able to make kings, that would have cared not for her under Peruvian daylight, come to glorify her setting beams.

The senora—and, observe, whatever kindness she does to Catalina speaks secretly from two hearts, her own and Juana's—had, by the advice of Mr President Mendonia, given sufficient money for Catalina's travelling expenses. So far well. But Mr M. chose to add a little codicil to this bequest of the senora's, never suggested by her or by her daughter. "Pray," said this inquisitive president, who surely might have found business enough within his own neighbourhood—"pray, Senor Pietro Diaz, did you ever live at Conception? And were you ever acquainted there with Senor Miguel de Erauso? That man, sir, was my friend." What a pity that on this occasion Catalina could not venture to be candid! What a capital speech it would have made to say, "*Friend* were you? I think you could hardly be *that*, with seven hundred miles between you. But that man was *my* friend also; and, secondly, my brother. True it is I killed him. But if you happen to know that this was by pure mistake in the dark, what an old rogue you must be to throw *that* in my teeth, which is the affliction of my life!" Again, however, as so often in the same circumstances, Catalina thought that it would cause more ruin than it could heal to be candid; and, indeed, if she were really *P. Diaz, Esq.*, how came she to be brother to the late Mr Erauso? On consideration, also, if she could not tell *all*, merely to have professed a fraternal

connection which never was avowed by either whilst living together, would not have brightened the reputation of Catalina. Still, from a kindness for poor Kate, I feel uncharitably towards the president for advising Senor Pietro "to travel for his health." What had *he* to do with people's health? However, Mr Peter, as he had pocketed the senora's money, thought it right to pocket also the advice that accompanied its payment. That he might be in a condition to do so, he went off to buy a horse. On that errand, in all lands, for some reason only half explained, you must be in luck if you do not fall in, and eventually fall out, with a knave. But on this particular day Kate *was* in luck. For, beside money and advice, she obtained at a low rate a horse both beautiful and serviceable for a journey. To Paz it was, a city of prosperous name, that the cornet first moved. But Paz did not fulfil the promise of its name. For it laid the grounds of a feud that drove our Kate out of America.

Her first adventure was a bagatelle, and fitter for a jest-book than for a serious history; yet it proved no jest either, since it led to the tragedy that followed. Riding into Paz, our gallant standard-bearer and her bonny black horse drew all eyes, *comme de raison*, upon their separate charms. This was inevitable amongst the indolent population of a Spanish town; and Kate was used to it. But, having recently had a little too much of the public attention, she felt nervous on remarking two soldiers eyeing the handsome horse and the handsome rider, with an attention that seemed too earnest for mere *æsthetics*. However, Kate was not the kind of person to let anything dwell on her spirits, especially if it took the shape of impudence; and, whistling gaily, she was riding forward, when—who should cross her path but the Alcalde of Paz! Ah! alcalde, you

see a person now that has a mission against you and all that you inherit; though a mission known to herself as little as to you. Good were it for you, had you never crossed the path of this Biscayan Alférez. The alcalde looked so sternly, that Kate asked if his worship had any commands. "Yes. These men," said the alcalde, "these two soldiers, say that this horse is stolen." To one who had so narrowly and so lately escaped the balcony witness and his friend, it was really no laughing matter to hear of new affidavits in preparation. Kate was nervous, but never disconcerted. In a moment she had twitched off a saddle-cloth on which she sat; and throwing it over the horse's head, so as to cover up all between the ears and the mouth, she replied, "That she had bought and paid for the horse at La Plata. But now, your worship, if this horse has really been stolen from these men, they must know well of which eye it is blind; for it *can* be only in the right eye or the left." One of the soldiers cried out instantly that it was the left eye; but the other said, "No, no; you forget, it's the right." Kate maliciously called attention to this little schism. But the men said, "Ah, *that* was nothing —they were hurried; but now, on recollecting themselves, they were agreed that it was the left eye."—"Did they stand to that?"—"Oh yes, positive they were—left eye—left."

Upon which our Kate, twitching off the horse-cloth, said gaily to the magistrate, "Now, sir, please to observe that this horse has nothing the matter with either eye." And, in fact, it *was* so. Upon *that*, his worship ordered his alguazils to apprehend the two witnesses, who posted off to bread and water, with other reversionary advantages; whilst Kate rode in quest of the best dinner that Paz could furnish.

23.—*Preparation for Kate's Final Adventure in Peru.*

This alcalde's acquaintance, however, was not destined to drop here. Something had appeared in the young caballero's bearing which made it painful to have addressed him with harshness, or for a moment to have entertained such a charge against such a person. He despatched his cousin, therefore, Don Antonio Calderon, to offer his apologies; and at the same time to request that the stranger, whose rank and quality he regretted not to have known, would do him the honour to come and dine with him. This explanation, and the fact that Don Antonio had already proclaimed his own position as cousin to the magistrate, and nephew to the Bishop of Cuzco, obliged Catalina to say, after thanking the gentlemen for their obliging attentions, "I myself hold the rank of Alférez in the service of his Catholic Majesty. I am a native of Biscay, and I am now repairing to Cuzco on private business."—"To Cuzco!" exclaimed Antonio; "and you from dear lovely Biscay! How very fortunate! My cousin is a Basque like you; and, like you, he starts for Cuzco to-morrow morning; so that, if it is agreeable to you, Senor Alférez, we will travel together." It was settled that they should. To travel—amongst "balcony witnesses," and anglers for "blind horses"—not merely with a just man, but with the very abstract idea and riding allegory of justice, was too delightful to the storm-wearied cornet; and he cheerfully accompanied Don Antonio to the house of the magistrate, called Don Pedro de Chavarria. Distinguished was his reception; the alcalde personally renewed his regrets for the ridiculous scene of the two scampish oculists, and presented Kate to his wife—a most splendid Andalusian beauty, to whom he had been married about a year.

This lady there is a reason for describing; and the French

reporter of Catalina's memoirs dwells upon the theme. She united, he says, the sweetness of the German lady with the energy of the Arabian—a combination hard to judge of. As to her feet, he adds, I say nothing, for she had scarcely any at all. "*Je ne parle point de ses pieds, elle n'en avait presque pas.*" "Poor lady!" says a compassionate rustic: "no feet! What a shocking thing that so fine a woman should have been so sadly mutilated!" Oh, my dear rustic, you're quite in the wrong box. The Frenchman means this as the very highest compliment. Beautiful, however, she must have been; and a Cinderella, I hope, but still not a Cinderellula, considering that she had the inimitable walk and step of Andalusian women, which cannot be accomplished without something of a proportionate basis to stand upon.

The reason which there is (as I have said) for describing this lady, arises out of her relation to the tragic events which followed. She, by her criminal levity, was the cause of all. And I must here warn the moralising blunderer of two errors that he is likely to make: 1st, that he is invited to read some extract from a licentious amour, as if for its own interest; 2dly, or on account of Donna Catalina's memoirs, with a view to relieve their too martial character. I have the pleasure to assure him of his being so utterly in the darkness of error, that any possible change he can make in his opinions, right or left, must be for the better: he cannot stir, but he will mend, which is a delightful thought for the moral and blundering mind. As to the first point, what little glimpse he obtains of a licentious amour is, as a court of justice will sometimes show him such a glimpse; simply to make intelligible the subsequent facts which depend upon it. Secondly, as to the conceit that Catalina wished to embellish her memoirs, understand that no such practice then existed—certainly not in Spanish literature.

Her memoirs are electrifying by their facts; else, in the manner of telling these facts, they are systematically dry.

But let us resume. Don Antonio Calderon was a handsome, accomplished cavalier. And in the course of dinner Catalina was led to judge, from the behaviour to each other of this gentleman and the lady, the alcalde's beautiful wife, that they had an improper understanding. This also she inferred from the furtive language of their eyes. Her wonder was, that the alcalde should be so blind; though upon that point she saw reason in a day or two to change her opinion. Some people see everything by affecting to see nothing. The whole affair, however, was nothing at all to *her;* and she would have dismissed it altogether from her thoughts, but for the dreadful events on the journey.

This went on but slowly, however steadily. Owing to the miserable roads, eight hours a-day of travelling was found quite enough for man and beast; the product of which eight hours was from ten to twelve leagues, taking the league at 2¼ miles. On the last day but one of the journey, the travelling party, which was precisely the original dinner party, reached a little town ten leagues short of Cuzco. The corrégidor of this place was a friend of the alcalde; and through *his* influence the party obtained better accommodations than those which they had usually commanded in a hovel calling itself a *venta,* or in a sheltered corner of a barn. The alcalde was to sleep at the corrégidor's house; the two young cavaliers, Calderon and our Kate, had sleeping-rooms at the public *locanda;* but for the lady was reserved a little pleasure-house in an enclosed garden. This was a mere toy of a house; but the season being summer, and the house surrounded with tropical flowers, the lady preferred it (in spite of its loneliness) to the damp mansion of the official grandee, who, in her humble opinion, was quite as fusty

as his mansion, and his mansion not much less so than himself.

After dining gaily together at the *locanda*, and possibly taking a "rise" out of his worship the corrégidor, as a repeating echo of Don Quixote (then growing popular in Spanish America), the young man Don Antonio, who was no young officer, and the young officer Catalina, who was no young man, lounged down together to the little pavilion in the flower-garden, with the purpose of paying their respects to the presiding belle. They were graciously received, and had the honour of meeting there his mustiness the alcalde, and his fustiness the corrégidor; whose conversation ought surely to have been edifying, since it was anything but brilliant. How they got on under the weight of two such muffs, has been a mystery for two centuries. But they *did* to a certainty, for the party did not break up till eleven. *Tea and turn out* you could not call it; for there was the *turn-out* in rigour, but not the *tea*. One thing, however, Catalina by mere accident had an opportunity of observing, and observed with pain. The two official gentlemen, on taking leave, had gone down the steps into the garden. Catalina, having forgot her hat, went back into the little vestibule to look for it. There stood the lady and Don Antonio, exchanging a few final words (they *were* final) and a few final signs. Amongst the last Kate observed distinctly this, and distinctly she understood it. First of all, by raising her forefinger, the lady drew Calderon's attention to the act which followed as one of significant pantomime; which done, she snuffed out one of the candles. The young man answered it by a look of intelligence; and then all three passed down the steps together. The lady was disposed to take the cool air, and accompanied them to the garden-gate; but, in passing down the walk, Catalina noticed a second

ill-omened sign that all was not right. Two glaring eyes she distinguished amongst the shrubs for a moment, and a rustling immediately after. "What's that?" said the lady; and Don Antonio answered, carelessly, "A bird flying out of the bushes." But birds do not amuse themselves by staying up to midnight; and birds do not wear rapiers.

Catalina, as usual, had read everything. Not a wrinkle or a rustle was lost upon *her*. And, therefore, when she reached the *locanda*, knowing to an iota all that was coming, she did not retire to bed, but paced before the house. She had not long to wait: in fifteen minutes the door opened softly, and out stepped Calderon. Kate walked forward, and faced him immediately; telling him laughingly that it was not good for his health to go abroad on this night. The young man showed some impatience; upon which, very seriously, Kate acquainted him with her suspicions, and with the certainty that the alcalde was not so blind as he had seemed. Calderon thanked her for the information; would be upon his guard; but, to prevent further expostulation, he wheeled round instantly into the darkness. Catalina was too well convinced, however, of the mischief on foot to leave him thus. She followed rapidly, and passed silently into the garden, almost at the same time with Calderon. Both took their stations behind trees; Calderon watching nothing but the burning candles, Catalina watching circumstances to direct her movements. The candles burned brightly in the little pavilion. Presently one was extinguished. Upon this, Calderon pressed forward to the steps, hastily ascended them, and passed into the vestibule. Catalina followed on his traces. What succeeded was all one scene of continued, dreadful dumb show; different passions of panic, or deadly struggle, or hellish malice, absolutely suffocated all articulate utterances.

In the first moments a gurgling sound was heard, as of a wild beast attempting vainly to yell over some creature that it was strangling. Next came a tumbling out at the door of one black mass, which heaved and parted at intervals into two figures, which closed, which parted again, which at last fell down the steps together. Then appeared a figure in white. It was the unhappy Andalusian; and she, seeing the outline of Catalina's person, ran up to her, unable to utter one syllable. Pitying the agony of her horror, Catalina took her within her own cloak, and carried her out at the garden gate. Calderon had by this time died; and the maniacal alcalde had risen up to pursue his wife. But Kate, foreseeing what he would do, had stepped silently within the shadow of the garden wall. Looking down the road to the town, and seeing nobody moving, the maniac, for some purpose, went back to the house. This moment Kate used to recover the *locanda*, with the lady still panting in horror. What was to be done? To think of concealment in this little place was out of the question. The alcalde was a man of local power, and it was certain that he would kill his wife on the spot. Kate's generosity would not allow her to have any collusion with this murderous purpose. At Cuzco, the principal convent was ruled by a near relative of the Andalusian; and there she would find shelter. Kate therefore saddled her horse rapidly, placed the lady behind, and rode off in the darkness.

24.—*A Steeple Chase.*

About five miles out of the town their road was crossed by a torrent, over which they could not hit the bridge. "Forward!" cried the lady; "Oh, heavens! forward!" and Kate repeating the word to the horse, the docile creature leaped down into the water. They were all sinking

at first; but having its head free, the horse swam clear of all obstacles through the midnight darkness, and scrambled out on the opposite bank. The two riders were dripping from the shoulders downward. But, seeing a light twinkling from a cottage window, Kate rode up; obtaining a little refreshment, and the benefit of a fire, from a poor labouring man. From this man she also bought a warm mantle for the lady, who, besides her torrent bath, was dressed in a light evening robe, so that but for the horseman's cloak of Kate she would have perished. But there was no time to lose. They had already lost two hours from the consequences of their cold bath. Cuzco was still eighteen miles distant; and the alcalde's shrewdness would at once divine this to be his wife's mark. They remounted: very soon the silent night echoed the hoofs of a pursuing rider; and now commenced the most frantic race, in which each party rode as if the whole game of life were staked upon the issue. The pace was killing: and Kate has delivered it as her opinion, in the memoirs which she wrote, that the alcalde was the better mounted. This may be doubted. And certainly Kate had ridden too many years in the Spanish cavalry, to have any fear of his worship's horsemanship; but it was a prodigious disadvantage that *her* horse had to carry double; while the horse ridden by her opponent was one of those belonging to the murdered Don Antonio, and known to Kate as a powerful animal. At length they had come within three miles of Cuzco. The road after this descended the whole way to the city, and in some places rapidly, so as to require a cool rider. Suddenly a deep trench appeared traversing the whole extent of a broad heath. It was useless to evade it. To have hesitated, was to be lost. Kate saw the necessity of clearing it; but she doubted much whether her poor exhausted

horse, after twenty-one miles of work so severe, had strength for the effort. However, the race was nearly finished: a score of dreadful miles had been accomplished; and Kate's maxim, which never yet had failed, both figuratively for life, and literally for the saddle, was—to ride at everything that showed a front of resistance. She did so now. Having come upon the trench rather too suddenly, she wheeled round for the advantage of coming down upon it with more impetus, rode resolutely at it, cleared it, and gained the opposite bank. The hind feet of her horse were sinking back from the rottenness of the ground; but the strong supporting bridle-hand of Kate carried him forward; and in ten minutes more they would be in Cuzco. This being seen by the vengeful alcalde, who had built great hopes on the trench, he unslung his carbine, pulled up, and fired after the bonny black horse and its two bonny riders. But this vicious manœuvre would have lost his worship any bet that he might have had depending on this admirable steeple-chase. For the bullets, says Kate in her memoirs, whistled round the poor clinging lady *en croupe*—luckily none struck *her;* but one wounded the horse. And that settled the odds. Kate now planted herself well in her stirrups to enter Cuzco, almost dangerously a winner; for the horse was so maddened by the wound, and the road so steep, that he went like blazes; and it really became difficult for Kate to guide him with any precision through narrow episcopal* paths. Henceforwards the wounded horse required unintermitting attention; and yet, in the mere luxury of strife, it was impossible for Kate to avoid turning a little in her saddle to see the alcalde's performance on this tight-rope of the trench. His worship's horsemanship being, perhaps,

* "*Episcopal*."—The roads around Cuzco were made, and maintained, under the patronage and control of the bishop.

rather rusty, and he not perfectly acquainted with his horse, it would have been agreeable for *him* to compromise the case by riding round, or dismounting. But all *that* was impossible. The job must be done. And I am happy to report, for the reader's satisfaction, the sequel—so far as Kate could attend the performance. Gathering himself up for mischief, the alcalde took a mighty sweep, as if ploughing out the line of some vast encampment, or tracing the *pomœrium* for some future Rome; then, like thunder and lightning, with arms flying aloft in the air, down he came upon the trembling trench. But the horse refused the leap; to take the leap was impossible; absolutely to refuse it, the horse felt, was immoral; and therefore, as the only compromise that *his* unlearned brain could suggest, he threw his worship right over his ears, lodging him safely in a sand-heap, that rose with clouds of dust and screams of birds into the morning air. Kate had now no time to send back her compliments in a musical halloo. The alcalde missed breaking his neck on this occasion very narrowly; but his neck was of no use to him in twenty minutes more, as the reader will find. Kate rode right onwards; and, coming in with a lady behind her, horse bloody, and pace such as no hounds could have lived with, she ought to have made a great sensation in Cuzco. But, unhappily, the people of Cuzco, the spectators that *should* have been, were fast asleep in bed.

The steeple-chase into Cuzco had been a fine headlong thing, considering the torrent, the trench, the wounded horse, the lovely Andalusian lady, with her agonising fears, mounted behind Kate, together with the meek dove-like dawn: but the finale crowded together the quickest succession of changes that out of a melodrama ever *can* have been witnessed. Kate reached the convent in safety; carried into the cloisters, and delivered like a parcel, the fair

Andalusian. But to rouse the servants and obtain admission to the convent caused a long delay; and on returning to the street through the broad gateway of the convent, whom should she face but the alcalde! How he had escaped the trench, who can tell? He had no time to write memoirs; his horse was too illiterate. But he *had* escaped; temper not at all improved by that adventure, and now raised to a hell of malignity by seeing that he had lost his prey. The morning light showed him how to use his sword, and whom he had before him, and he attacked Kate with fury. Both were exhausted; and Kate, besides that she had no personal quarrel with the alcalde, having now accomplished her sole object in saving the lady, would have been glad of a truce. She could with difficulty wield her sword: and the alcalde had so far the advantage, that he wounded Kate severely. That roused her ancient Biscayan blood; and she turned on him now with deadly determination. At that moment in rode two servants of the alcalde, who took part with their master. These odds strengthened Kate's resolution, but weakened her chances. Just then, however, rode in and ranged himself on Kate's side, the servant of the murdered Don Calderon. In an instant Kate had pushed her sword through the alcalde, who died upon the spot. In an instant the servant of Calderon had fled. In an instant the alguazils had come up. They and the servants of the alcalde pressed furiously on Kate, who was again fighting for her life with persons not even known to her by sight. Against such odds, she was rapidly losing ground; when, in an instant, on the opposite side of the street, the great gates of the Episcopal Palace rolled open. Thither it was that Calderon's servant had fled. The bishop and his attendants hurried across. "Senor Caballero," said the bishop, "in the name of the Virgin, I enjoin you to sur-

render your sword."—"My lord," said Kate, "I dare not do it with so many enemies about me."—"But I," replied the bishop, "become answerable to the law for your safe keeping." Upon which, with filial reverence, all parties dropped their swords. Kate being severely wounded, the bishop led her into his palace. In another instant came the catastrophe: Kate's discovery could no longer be delayed; the blood flowed too rapidly; and the wound was in her bosom. She requested a private interview with the bishop; all was known in a moment; surgeons and attendants were summoned hastily; and Kate had fainted. The good bishop pitied her, and had her attended in his palace; then removed to a convent; then to a second convent at Lima; and, after many months had passed, his report of the whole extraordinary case in all its details to the supreme government at Madrid, drew from the king, Philip IV., and from the papal legate, an order that the nun should be transferred to Spain.

25.—*St Sebastian is finally Checkmated.*

Yes, at length the warrior lady, the blooming cornet—this nun that is so martial, this dragoon that is so lovely—must visit again the home of her childhood, which now for seventeen years she has not seen. All Spain, Portugal, Italy, rang with her adventures. Spain, from north to south, was frantic with desire to behold her fiery child, whose girlish romance, whose patriotic heroism, electrified the national imagination. The King of Spain must kiss his *faithful* daughter, that would not suffer his banner to see dishonour. The Pope must kiss his *wandering* daughter, that henceforwards will be a lamb travelling back into the Christian fold. Potentates so great as these, when *they* speak words of love, do not speak in vain. All was

forgiven; the sacrilege, the bloodshed, the flight, and the scorn of St Sebastian's (consequently of St Peter's) keys; the pardons were made out, were signed, were sealed; and the chanceries of earth were satisfied.

Ah! what a day of sorrow and of joy was *that* one day, in the first week of November, 1624, when the returning Kate drew near to the shore of Andalusia; when descending into the ship's barge, she was rowed to the piers of Cadiz by bargemen in the royal liveries; when she saw every ship, street, house, convent, church, crowded, as if on some mighty day of judgment, with human faces, with men, with women, with children, all bending the lights of their flashing eyes upon herself! Forty myriads of people had gathered in Cadiz alone. All Andalusia had turned out to receive her. Ah! what joy for *her*, if she had not looked back to the Andes, to their dreadful summits, and their more dreadful feet. Ah! what sorrow, if she had not been forced by music, and endless banners, and the triumphant jubilations of her countrymen, to turn away from the Andes, and to fix her thoughts for the moment upon that glad tumultuous shore which she approached.

Upon this shore stood, ready to receive her, in front of all this mighty crowd, the Prime Minister of Spain, that same Condé Olivarez, who but one year before had been so haughty and so defying to our haughty and defying Duke of Buckingham. But a year ago the Prince of Wales had been in Spain, seeking a Spanish bride, and he also was welcomed with triumph and great joy; but not with the hundredth part of that enthusiasm which now met the returning nun. And Olivarez, that had spoken so roughly to the English duke, to *her* "was sweet as summer."*

* Griffith in Shakspere, when vindicating, in that immortal scene with Queen Catherine, Cardinal Wolsey.

Through endless crowds of welcoming compatriots he conducted her to the king. The king folded her in his arms, and could never be satisfied with listening to her. He sent for her continually to his presence; he delighted in her conversation, so new, so natural, so spirited; he settled a pension upon her (at that time of unprecedented amount); and by *his* desire, because the year 1625 was a year of jubilee, she departed in a few months from Madrid to Rome. She went through Barcelona; there and everywhere welcomed as the lady whom the king delighted to honour. She travelled to Rome, and all doors flew open to receive her. She was presented to his Holiness, with letters from his most Catholic majesty. But letters there needed none. The Pope admired her as much as all before had done. He caused her to recite all her adventures; and what he loved most in her account was the sincere and sorrowing spirit in which she described herself as neither better nor worse than she had been. Neither proud was Kate, nor sycophantishly and falsely humble. Urban VIII. it was then that filled the chair of St Peter. He did not neglect to raise his daughter's thoughts from earthly things: he pointed her eyes to the clouds that were floating in mighty volumes above the dome of St Peter's Cathedral; he told her what the cathedral had told her amongst the gorgeous clouds of the Andes and the solemn vesper lights—how sweet a thing, how divine a thing it was for Christ's sake to forgive all injuries; and how he trusted that no more she would think of bloodshed; but that, if again she should suffer wrongs, she would resign all vindictive retaliation for them into the hands of God, the final Avenger. I must also find time to mention, although the press and the compositors are in a fury at my delays, that the Pope, in his farewell audience to his dear

daughter, whom he was to see no more, gave her a general license to wear henceforth in all countries—even in *partibus Infidelium*—a cavalry officer's dress—boots, spurs, sabre; in fact, anything that she and the Horse Guards might agree upon. Consequently, reader, say not one word, nor suffer any tailor to say one word, or the ninth part of a word, against those Wellington trousers made in the chestnut forest; for, understanding that the papal indulgence as to this point runs backwards as well as forwards, it sanctions equally those trousers in the forgotten rear, and all possible trousers yet to come.

From Rome, Kate returned to Spain. She even went to St Sebastian's—to the city, but—whether it was that her heart failed her or not—never to the convent. She roamed up and down; everywhere she was welcome—everywhere an honoured guest; but everywhere restless. The poor and humble never ceased from their admiration of her; and amongst the rich and aristocratic of Spain, with the king at their head, Kate found especial love from two classes of men. The cardinals and bishops all doated upon her—as their daughter that was returning. The military men all doated upon her—as their sister that was retiring.

26.—*Farewell to the Daughter of St Sebastian!*

Now, at this moment, it has become necessary for me to close, but I allow to the reader one question before laying down my pen. Come now, reader, be quick; "look sharp;" and ask what you *have* to ask; for in one minute and a-half I am going to write in capitals the word FINIS; after which, you know, I am not at liberty to add a syllable. It would be shameful to do so; since that word *Finis* enters into a secret covenant with the reader that he shall be molested no more with words, small or great. Twenty to one,

I guess what your question will be. You desire to ask me, What became of Kate? What was her end?

Ah, reader! but, if I answer that question, you will say I have *not* answered it. If I tell you that secret, you will say that the secret is still hidden. Yet, because I have promised, and because you will be angry if I do not, let me do my best. After ten years of restlessness in Spain, with thoughts always turning back to the dreadful Andes, Kate heard of an expedition on the point of sailing to Spanish America. All soldiers knew *her*, so that she had information of everything which stirred in camps. Men of the highest military rank were going out with the expedition; but Kate was a sister everywhere privileged; she was as much cherished and as sacred, in the eyes of every brigade or *tertia*, as their own regimental colours; and every member of the staff, from the highest to the lowest, rejoiced to hear that she would join their mess on board ship. This ship, with others, sailed; whither finally bound, I really forget. But, on reaching America, all the expedition touched at *Vera Cruz*. Thither a great crowd of the military went on shore. The leading officers made a separate party for the same purpose. Their intention was, to have a gay, happy dinner, after their long confinement to a ship, at the chief hotel; and happy in perfection the dinner could not be, unless Kate would consent to join it. She, that was ever kind to brother soldiers, agreed to do so. She descended into the boat along with them, and in twenty minutes the boat touched the shore. All the bevy of gay laughing officers, junior and senior, like so many schoolboys let loose from school, jumped on shore, and walked hastily, as their time was limited, up to the hotel. Arriving there, all turned round in eagerness, saying, "Where is our dear Kate?" Ah, yes, my dear

Kate, at that solemn moment, where, indeed, were *you?* She had, beyond all doubt, taken her seat in the boat: that was certain, though nobody, in the general confusion, was certain of having seen her actually step ashore. The sea was searched for her—the forests were ransacked. But the sea did not give up its dead, if *there* indeed she lay; and the forests made no answer to the sorrowing hearts which sought her amongst *them.* Have I never formed a conjecture of my own upon the mysterious fate which thus suddenly enveloped her, and hid her in darkness for ever? Yes, I have. But it is a conjecture too dim and unsteady to be worth repeating. Her brother soldiers, that should naturally have had more materials for guessing than myself, were all lost in sorrowing perplexity, and could never arrive even at a plausible conjecture.

That happened two hundred and twenty-one years ago! And here is the brief upshot of all:—This nun sailed from Spain to Peru, and she found no rest for the sole of her foot. This nun sailed back from Peru to Spain, and she found no rest for the agitations of her heart. This nun sailed again from Spain to America, and she found—the rest which all of us find. But where it was, could never be made known to the father of Spanish camps, that sat in Madrid; nor to Kate's spiritual father, that sat in Rome. Known it is to the great Father of all, that once whispered to Kate on the Andes; but else it has been a secret for more than two centuries; and to man it remains a secret for ever and ever!

POSTSCRIPT.

THERE are some narratives, which, though pure fictions from first to last, counterfeit so vividly the air of grave realities, that, if deliberately offered for such, they would for a time impose upon everybody. In the opposite scale there are other narratives, which, whilst rigorously true, move amongst characters and scenes so remote from our ordinary experience, and through a state of society so favourable to an adventurous cast of incidents, that they would everywhere pass for romances, if severed from the documents which attest their fidelity to facts. In the former class stand the admirable novels of Defoe; and, on a lower range within the same category, the inimitable "Vicar of Wakefield;" upon which last novel, without at all designing it, I once became the author of the following instructive experiment. I had given a copy of this little novel to a beautiful girl of seventeen, the daughter of a 'statesman in Westmoreland, not designing any deception (nor so much as any concealment) with respect to the fictitious character of the incidents and of the actors in that famous tale. Mere accident it was that had intercepted those explanations as to the extent of fiction in these points which in this case it would have been so natural to make. Indeed, considering the exquisite verisimilitude of the work meeting with such absolute inexperience in the reader, it was almost a duty to have made them. This duty, however, something had caused me to forget; and when next I saw the young mountaineer, I forgot that I *had* forgotten it. Consequently, at first I was perplexed by the unfaltering gravity with which my fair young friend spoke of Dr

Primrose, of Sophia and her sister, of Squire Thornhill, &c., as real and probably living personages, who could sue and be sued. It appeared that this artless young rustic, who had never heard of novels and romances as a bare possibility amongst all the shameless devices of London swindlers, had read with religious fidelity every word of this tale, so thoroughly life-like, surrendering her perfect faith and her loving sympathy to the different persons in the tale and the natural distresses in which they are involved, without suspecting for a moment that, by so much as a breathing of exaggeration or of embellishment, the pure gospel truth of the narrative could have been sullied. She listened in a kind of breathless stupor to my frank explanation—that not part only, but the whole, of this natural tale was a pure invention. Scorn and indignation flashed from her eyes. She regarded herself as one who had been hoaxed and swindled; begged me to take back the book; and never again, to the end of her life, could endure to look into the book, or to be reminded of that criminal imposture which Dr Oliver Goldsmith had practised upon her youthful credulity.

In that case, a book altogether fabulous, and not meaning to offer itself for anything else, had been read as genuine history. Here, on the other hand, the adventures of the Spanish Nun, which, in every detail of time and place have since been sifted and authenticated, stood a good chance at one period of being classed as the most lawless of romances. It is, indeed, undeniable—and this arises as a natural result from the bold adventurous character of the heroine, and from the unsettled state of society at that period in Spanish America—that a reader, the most credulous, would at times be startled with doubts upon what seems so unvarying a tenor of danger and lawless violence. But, on the other hand, it is also undeniable that a reader, the most obstinately sceptical, would be equally startled in the very opposite direction, on remarking that the incidents are far from being such as a romance-writer would have been likely to invent; since, if striking, tragic, and even appalling, they are at times repulsive. And it seems evident, that, once putting himself to the cost of a wholesale fiction, the writer would have used his privilege more freely for his own advantage.

Whereas the author of these memoirs clearly writes under the coercion and restraint of a notorious reality, that would not suffer him to ignore or to modify the leading facts. Then, as to the objection that few people or none have an experience presenting such uniformity of perilous adventure, a little closer attention shows that the experience in this case is *not* uniform; and so far otherwise, that a period of several years in Kate's South American life is confessedly suppressed; and on no other ground whatever, than that this long parenthesis is *not* adventurous, not essentially differing from the monotonous character of ordinary Spanish life.

Suppose the case, therefore, that Kate's memoirs had been thrown upon the world with no vouchers for their authenticity beyond such internal presumptions as would have occurred to thoughtful readers, when reviewing the entire succession of incidents, I am of opinion that the person best qualified by legal experience to judge of evidence would finally have pronounced a favourable award; since it is easy to understand, that in a world so vast as the Peru, the Mexico, the Chili, of Spaniards during the first quarter of the seventeenth century, and under the slender modification of Indian manners as yet effected by the papal Christianisation of these countries, and in the neighbourhood of a river-system so awful—of a mountain-system so unheard-of in Europe, there would probably, by blind, unconscious sympathy, grow up a tendency to lawless and gigantesque ideals of adventurous life; under which, united with the duelling code of Europe, many things would become trivial and commonplace experiences that to us home-bred English (*"qui musas colimus severiores"*) seem monstrous and revolting.

Left, therefore, to itself, *my* belief is, that the story of the Military Nun would have prevailed finally against the demurs of the sceptics. However, in the meantime, all such demurs were suddenly and *officially* silenced for ever. Soon after the publication of Kate's memoirs, in what you may call an early stage of her *literary* career, though two centuries after her *personal* career had closed, a regular controversy arose upon the degree of credit due to these extraordinary confessions (such they may be called) of the poor conscience-haunted nun. Whether these in Kate's original MS. were

entitled "Autobiographic Sketches," or "Selections Grave and Gay," from the military experiences of a Nun, or possibly "The Confessions of a Biscayan Fire-Eater," is more than I know. No matter: confessions they were; and confessions that, when at length published, were absolutely mobbed and hustled by a gang of misbelieving (*i. e., miscreant*) critics. And this fact is most remarkable, that the person who originally headed the incredulous party—viz., Senor De Ferrer, a learned Castilian—was the very same who finally authenticated, by *documentary* evidence, the extraordinary narrative in those parts which had most of all invited scepticism. The progress of the dispute threw the decision at length upon the archives of the Spanish Marine. Those for the southern ports of Spain had been transferred, I believe, from Cadiz and St Lucar to Seville; chiefly, perhaps, through the confusions incident to the two French invasions of Spain in our own day [1st, that under Napoleon; 2dly, that under the Duc d'Angoulême]. Amongst these archives, subsequently amongst those of Cuzco in South America; 3dly, amongst the records of some royal courts in Madrid; 4thly, by collateral proof from the Papal Chancery; 5thly, from Barcelona—have been drawn together ample attestations of all the incidents recorded by Kate. The elopement from St Sebastian's, the doubling of Cape Horn, the shipwreck on the coast of Peru, the rescue of the royal banner from the Indians of Chili, the fatal duel in the dark, the astonishing passage of the Andes, the tragical scenes at Tucuman and Cuzco, the return to Spain in obedience to a royal and a papal summons, the visit to Rome and the interview with the pope; finally, the return to South America, and the mysterious disappearance at Vera Cruz, upon which no light was ever thrown—all these capital heads of the narrative have been established beyond the reach of scepticism: and, in consequence, the story was soon after adopted as historically established, and was reported at length by journals of the highest credit in Spain and Germany, and by a Parisian journal so cautious and so distinguished for its ability as the "Revue des Deux Mondes." I must not leave the impression upon my readers, that this complex body of documentary evidences has been searched and appraised by myself. Frankly I acknowledge that, on the sole occa-

sion when any opportunity offered itself for such a labour, I shrank from it as too fatiguing—and also as superfluous; since, if the proofs had satisfied the compatriots of Catalina, who came to the investigation with hostile feelings of partisanship, and not dissembling their incredulity, armed also (and in Mr De Ferrer's case conspicuously armed) with the appropriate learning for giving effect to this incredulity—it could not become a stranger to suppose himself qualified for disturbing a judgment that had been so deliberately delivered. Such a tribunal of native Spaniards being satisfied, there was no further opening for demur. The ratification of poor Kate's memoirs is now therefore to be understood as absolute, and without reserve.

This being stated—viz., such an attestation from competent authorities to the truth of Kate's narrative, as may save all readers from my fair Westmoreland friend's disaster—it remains to give such an answer, as without further research *can* be given, to a question pretty sure of arising in all reflective readers' thoughts—viz., Does there anywhere survive a portrait of Kate? I answer—and it would be both mortifying and perplexing if I could *not*—*Yes*. One such portrait there is confessedly; and seven years ago this was to be found at Aix-la-Chapelle, in the collection of Herr Sempeller. The name of the artist I am not able to report; neither can I say whether Herr Sempeller's collection still remains intact, and remains at Aix-la-Chapelle.

But inevitably to most readers, who review the circumstances of a case so extraordinary, it will occur, that beyond a doubt *many* portraits of the adventurous nun must have been executed. To have affronted the wrath of the Inquisition, and to have survived such an audacity, would of itself be enough to found a title for the martial nun to a national interest. It is true that Kate had not taken the veil; she had stopped short of the deadliest crime known to the Inquisition; but still her transgressions were such as to require a special indulgence; and this indulgence was granted by a pope to the intercession of a king—the greatest then reigning. It was a favour that could not have been asked by any greater man in this world, nor granted by any less. Had no other distinction settled

upon Kate, this would have been enough to fix the gaze of her own nation. But her whole life constituted Kate's supreme distinction. There can be no doubt, therefore, that, from the year 1624 (*i. e.*, the last year of our James I.), she became the object of an admiration in her own country that was almost idolatrous. And this admiration was not of a kind that rested upon any partisan-schism amongst her countrymen. So long as it was kept alive by her bodily presence amongst them, it was an admiration equally aristocratic and popular, shared alike by the rich and the poor—by the lofty and the humble. Great, therefore, would be the demand for her portrait. There is a tradition that Velasquez, who had in 1623 executed a portrait of Charles I. (then Prince of Wales), was amongst those who in the three or four following years ministered to this demand. It is believed also, that in travelling from Genoa and Florence to Rome, she sat to various artists, in order to meet the interest about herself already rising amongst the cardinals and other dignitaries of the Romish Church. It is probable, therefore, that numerous pictures of Kate are yet lurking both in Spain and Italy, but not known as such. For, as the public consideration granted to her had grown out of merits and qualities purely personal, and were kept alive by no local or family memorials rooted in the land, or surviving herself, it was inevitable that, as soon as she herself died, all identification of her portraits would perish: and the portraits would thenceforwards be confounded with the similar memorials, past all numbering, which every year accumulates as the wrecks from household remembrances of generations that are passing or passed, that are fading or faded, that are dying or buried. It is well, therefore, amongst so many irrecoverable ruins, that, in the portrait at Aix-la-Chapelle, we still possess one undoubted representation (and therefore in some degree a means for identifying *other* representations) of a female so memorably adorned by nature; gifted with capacities so unparalleled both of doing and suffering; who lived a life so stormy, and perished by a fate so unsearchably mysterious.

THE LAST DAYS OF IMMANUEL KANT.

I TAKE it for granted that all people of education will acknowledge some interest in the *personal* history of Immanuel Kant, however little their taste or their opportunities may have brought them acquainted with the history of Kant's philosophical opinions. A great man, though in an unpopular path, must always be an object of liberal curiosity. To suppose a reader thoroughly indifferent to Kant, is to suppose him thoroughly unintellectual; and, therefore, though in reality he should happen *not* to regard Kant with interest, it would still be amongst the fictions of courtesy to presume that he *did*. On this principle I make no apology to any reader, philosophic or not, Goth or Vandal, Hun or Saracen, for detaining him upon a short sketch of Kant's life and domestic habits, drawn from the authentic records of his friends and pupils. It is true that, without any illiberality on the part of the public, the *works* of Kant are not, in this country, regarded with the same interest which has gathered about his *name;* and this may be attributed to three causes—first, to the language in which those works are written;* secondly, to the sup-

* "*The language,*" &c.:—viz., German. For it was a significant fact —significant of that great revolution in conscious dignity which, early in the eighteenth century, had begun to dawn upon the German race—

posed obscurity of the philosophy which they deliver, whether inalienable, or due to Kant's particular mode of expounding it; thirdly, to the unpopularity of *all* speculative philosophy whatsoever, no matter how treated, in a country where the structure and tendency of society impress upon the whole activities of the nation a direction almost

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that Leibnitz, the forerunner of Kant, holding the same station in philosophy for the fifty years between 1666 and 1716, which Kant held for the fifty years between 1750 and 1800, wrote chiefly in French; and, if at any time not in French, then in Latin; whereas Kant wrote almost exclusively in German. And why? Simply because all the sovereign princes in Germany, that found nothing amiss in German dollars and crowns, drew their little Aulic machineries in so servile a spirit of mimicry from France, that the very breath of their nostrils was the foul, heated atmosphere of Versailles, "laid on" (as our water companies say) at second-hand for German use. The air of German forests which once Arminius had found good enough, the language of Germany that Luther had made resonant as a trumpet of resurrection—these were not superfine enough for the *Serenissimi* of Germany. Even Fritz the unique *(Friederich der Einziger)*, which was the German name, the caressing name, for the man whom in England we call the *great* king of Prussia, the hero of the Seven Years' War, the friend and also the enemy of Voltaire, in this respect was even more abject than his predecessors. But, if he did not alter, Germany *did*. The great power and compass of the German language, which the vilest of anti-national servilities obscured to the eyes of those that occupied thrones, had gradually revealed themselves to the popular mind of Germany, as it advanced in culture. And thence it happened that Kant's writings were almost exclusively in German; or, if in any case *not* in German, then in Latin, but Latin only upon an academic necessity. This prosperity, however, of the German language proved the misfortune of Kant's philosophy. For many years *his* philosophy was accessible only to those who read German, an accomplishment exceedingly rare down to the era of Waterloo; or, if in any quarter *not* rare (as amongst the travelling agents of great commercial houses that exported to Germany, and amongst the clerks of bankers), not likely to be disposable for purposes of literature or philosophy. Since then, Kant has been translated into Latin—viz., by Born, whose version I have not seen; and, as respects Kant's cardinal work, admirably by Phiseldek, a Danish professor; and it is possible by others unknown to myself. He has also been translated into English; but, if the slight fragment once communicated to myself were at all a fair representative specimen of the prevailing style, not in such English as could have much chance of win-

exclusively practical.* But, whatever may have been the immediate fortunes of his writings, no man of enlightened curiosity will regard the author himself without something of a profounder interest. Measured by one test of power —viz, by the number of books written directly for or against himself, to say nothing of those which indirectly

ning a favourable audience. To do *that*, however, it may be said, would be beyond all powers that ever yet were lodged in *any* language wielded by *any* artist. And, if so, does it not seem invidious to tax this particular version, however unskilful, with a failure that must for all substantial results have attended any possible version, though in the highest degree judicious and masterly? I answer, that no doubt mere skill in the treatment of language could not avail to popularise a philosophy essentially obscure. Popular the Transcendental Philosophy cannot be. That is not its destiny. But, in those days, when as yet German was a sealed language, a judicious version might have availed to disarm this philosophy of all that is likely to prove offensive at first sight. The few who in any nation are capable of mastering it might have been conciliated; at any rate, they did not need to find anything *primâ facie* repulsive, or gratuitously repulsive in its diction; and, here as in other cases, these few would gradually have diffused much of what was chiefly valuable amongst the many. Were it only as to logic and as to ethics, there would have arisen the benefits of a new and severer legislation. Logic, with its proper field and boundaries more rigorously ascertained, would have re-entered upon its rights; renouncing a jurisdiction *not* its own, it would have wielded with more authority and effect that which *is*. And ethics, braced up into stoical vigour by renouncing all effeminate dallyings with *Eudæmonism*, would indirectly have co-operated with the sublime ideals of Christianity.

* "*Exclusively practical:*"—At the time when this was written, it might be regarded as nearer to the truth than now, and so far less needing an apology. But, on closer consideration, I doubt whether at any period this were true in the degree assumed by rash popular judgments. The speculative philosophy of England has at all times tended to hide itself in theology. In her divinity lurks her philosophy. For more than three centuries, the divinity of England has formed a magnificent section in the national literature. In reality there are but two learned churches in the world—not more, therefore, than two systematic theologies—first, the Papal; secondly, amongst Protestant churches, the Anglican. But is there not also the German? Yes, there is also a German theology, and *has* been any time these forty years. And with respect to this, which styles itself (upon mixed motives of cowardice and

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he has modified—there is no philosophic writer whatsoever, if we except Aristotle, Des Cartes, and Locke, who can pretend to approach Kant in the extent or in the depth of influence which he has exercised over the minds of men. Such being his claims upon our notice, I repeat that it is no more than a reasonable act of respect for the reader,

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self-interest) a *Protestant* theology, it is quite sufficient to say, that it presents no *unity* of any kind, good or bad. It is a distracted, fragmentary thing; without internal cohesion; offering no systematic whole; starting from no avowed creed, and controlled by no common principles of interpretation. But is it not a learned theology; and, secondly, a Protestant theology? As to the first question, any candid man will answer by distinguishing—if philology, and *that* alone, were equal to the task of building up a systematic divinity—then is the German in a supreme degree learned. But I deny that the enormous labours of three and a-half centuries, accumulated by our Anglican Church, by the Gallican Church, by various branches of the Romish Church more strictly Papal, can be resolved into mere philology. All studies connected with language having become in our day more critically exact, and with great advantages for accurate research, so far the German is seen under a favourable light. But, in the meantime, its labours of thought and far-stretching meditative collation are as children's play, by comparison with the colossal contributions of our own heroic workmen in that field. As to the second question, the answer is short and peremptory. Is it not Protestant? No; *sans phrase*, no. Neither could it ever have been fancied such, unless under the following fallacy. The characteristic principle of Protestantism is supposed to be the right of private judgment: without scruple, therefore, it is usual to say, all Protestants exercise the right of private judgment. Upon which comes some German, who reverses the rule—saying, all men, exercising the right of private judgment, are Protestants. Under that courteous indulgence, German theology *is* Protestant, for assuredly there is no want of private judgment or audacity. But, in the meantime, the value or efficacy of such a designation has exhaled into smoke. *That* cannot be Protestant which assumes by fits all possible relations to all conceivable subjects. It is enough to say, that the German theology is altogether at sea, drifting in any chance direction, according to the impulse which it receives: sometimes obedient to a random caprice in the individual writer, sometimes to a momentary fashion of thought in the age. It presents almost as many incoherent theologies as there are of individual authors. And finally, under any extremity of feud and schism, there is no recognised court (I speak figuratively, meaning no intellectual tribunal) for arbitration or appeal.

to presume in him so much interest about Kant as will justify this brief memorial sketch of his life and habits.

Immanuel Kant,* the second of six children, was born at Königsberg, in Prussia (a city at that time containing about fifty thousand inhabitants), on the 22d of April, 1724. His parents were people of humble rank, and not rich even for their own station, but able (with some assistance from a near relative, and with a trifle in addition from a gentleman who esteemed them for their piety and domestic virtues) to give their son Immanuel a liberal education. He was sent, when a child, to a charity school; and in the year 1732 was removed to the Royal (or Frederician) Academy. Here he studied the Greek and Latin classics, and formed an intimacy with one of his schoolfellows, David Ruhnken (afterwards so well known to scholars under his Latinised name of Ruhnkenius), which lasted until the death of the latter. In 1737, Kant lost his mother, a woman of exalted character, and of intellectual accomplishments beyond her rank, who contributed to the future eminence of her illustrious son by the direction which she impressed upon his youthful thoughts, and by the elevated morals to which she trained him. Kant never spoke of her to the end of his life without the utmost tenderness, or without earnest acknowledgment of his obligations to her maternal care.

In 1740, at Michaelmas, he entered the University of Königsberg. In 1746, when about twenty-two years old, he wrote his first work, upon a question partly mathema-

* By the paternal side, the family of Kant was of Scotch derivation; and hence it is that the name was written by Kant the father—*Cant*, that being a Scotch name, and still to be found in Scotland. But Immanuel substituted a *K* for a *C*, in order to adapt it better to the analogies of the German language.

tical and partly philosophic—viz., the valuation of living forces. The question concerned had been first moved by Leibnitz, in opposition to the Cartesians; a new *law* of valuation, and not merely a new valuation, was insisted on by Leibnitz; and the dispute was supposed to have been here at last and finally settled, after having occupied most of the great European mathematicians for more than half-a-century. Kant's "Dissertation" was dedicated to the King of Prussia, but never reached him; having, in fact (though printed, I believe), never been published.* From this time till 1770, Kant supported himself as a private tutor in different families, or by giving private lectures in Königsberg, especially to military men on the art of fortification. In 1770, he was appointed to the Chair of Mathematics, which he exchanged soon after for that of Logic and Metaphysics. On this occasion he delivered an inaugural disputation *(De Mundi Sensibilis atque Intelligibilis Formâ et Principiis)*, which is remarkable for containing the first germs† of the Transcendental Philosophy. In 1781, he published his great work, the "Kritik der Reinen Vernunft," or "Critical Investigation of the Pure Reason." On February 12, 1804, he died.

These are the great epochs of Kant's life. But his was a life remarkable, not so much for its incidents, as for the purity and philosophic dignity of its daily tenour; and of

* To this circumstance we must attribute its being so little known amongst the philosophers and mathematicians of foreign countries, and also the fact that D'Alembert, whose philosophy was miserably below his mathematics, many years afterwards still continued to represent the dispute as a verbal one.

† "*The first germs:*"—Such, I believe, is the prevailing phrase, but in reality much more than germs. To me this memorable essay seems rather to resemble an abstract of the "Kritik der Reinen Vernunft," from a dim recollection of it, than a foreshadowing of its outline by any effort of imperfect preconception.

this the best impression will be obtained from Wasianski's memorials—checked and supported by the collateral testimonies of Jachmann, Rink, Borowski, and others. We see him here struggling with the misery of decaying faculties, and with the pain, depression, and agitation of two different complaints—one affecting his stomach, and the other his head; over all which the benignity and nobility of his nature mount, as if on wings, victoriously to the last. The principal defect of this and all other memoirs of Kant is, that they report too little of his conversation and opinions. And perhaps the reader will be disposed to complain, that some of the notices are too minute and circumstantial, so as to be at one time undignified, and at another unfeeling. With respect to the first objection, it may be answered, that biographical gossip of this sort, and ungentlemanly scrutiny into a man's private life, though not what a man of honour would allow himself to write, may be read without blame; and, where a great man is the subject, sometimes with advantage. As to the other objection, I should hardly know how to excuse Mr Wasianski for kneeling at the bedside of his dying friend, in order to record, with the accuracy of a short-hand reporter, the last flutter of Kant's pulse, and the struggles of nature labouring in extremity, except by supposing that his idealised conception of Kant, as of one belonging to all ages, seemed in *his* mind to transcend and swallow up the ordinary restraints of human sensibility; and that, under this impression, he gave *that* to his sense of a public duty which, it may be hoped, he would willingly have declined on the impulse of his private affections. Now let us begin, premising that for the most part it is Wasianski who speaks.*

* "*It is Wasianski who speaks:*"—This notification, however, must not be too rigorously interpreted. Undoubtedly it would be wrong, and

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My knowledge of Professor Kant began long before the period to which this little memorial of him chiefly refers. In the year 1773 or 1774, I cannot exactly say which, I attended his lectures. Afterwards I acted as his amanuensis; and in that office was naturally brought into a closer connection with him than any other of the students; so that, without any request on my part, he granted me a general privilege of free access to his class-room. In 1780 I took orders, and withdrew myself from all connection with the university. I still continued, however, to reside in Königsberg; but wholly forgotten, or at any rate wholly unnoticed, by Kant. Ten years later (that is to say, in 1790), I met him by accident at a gay festal party; in fact it was a wedding party, and the wedding was that of a Königsberg professor. At table, Kant distributed his conversation and attentions pretty generally; but after the entertainment, when the company had dispersed into separate groups, he came and seated himself obligingly by my side. At that time I was a florist—an amateur, I mean, from the passion I had for flowers; upon learning which he talked of my favourite pursuit, and with very extensive information. In the course of our conversation, I was surprised to find that he was perfectly acquainted

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of evil example, to distribute and confound the separate responsibilities of men. When the opinions involve important moral distinctions, by all means let every man hang by his own hook, and answer for no more than he has solemnly undertaken for. But, on the other hand, it would be most annoying to the reader, if all the petty recollections of some ten or fourteen men reporting upon Kant were individually to be labelled each with its separate certificate of origin and ownership. *Wasianski loquitur* may be regarded as the running title: but it is not, therefore, to be understood that Wasianski is always responsible for each particular opinion or fact reported, unless where it is liable to doubt or controversy. In that case, the responsibility is cautiously discriminated and restricted.

with all the circumstances of my situation. He reminded me of our previous connection; expressed his satisfaction at finding that I was happy; and was so good as to desire that, if my engagements allowed me, I would now and then come and dine with him. Soon after this, he rose to take his leave; and, as our roads lay in the same direction, he proposed to me that I should accompany him home. I did so; and then received an invitation for the next week, with a general invitation for every week after, and permission to name my own day. At first I found it difficult to account for the distinction with which Kant had treated me; and I conjectured that some obliging friend might have spoken of me, in his hearing, somewhat more advantageously than belonged to my humble pretensions; but more intimate experience has convinced me, that he was in the habit of making continual inquiries after the welfare of his former pupils, and was heartily rejoiced to hear of their prosperity. So that it appeared I was wrong in thinking he had forgotten me.

This revival of my intimacy with Kant coincided pretty nearly, in point of time, with a complete change in his own domestic arrangements. Up to this period it had been his custom to dine at a *table d'hôte*. But he now began to keep house himself; and every day invited a few friends to dine with him, so as to fix the party (himself included) at three for the lower extreme, and at nine for the upper, and upon any little festival from five to eight. He was, in fact, a punctual observer of Lord Chesterfield's rule*—that

* This was no rule of Lord Chesterfield's, but a rule bequeathed to us by the classical ages of Greece. Not happening, however, to remember this, and looking out for some suitable person to invest with the paternity of so graceful a formula, the German writer showed his judgment in fixing upon Lord Chesterfield; for, though *not* his, the *mot* is really not better than many that *are:* it ought to be his.

his dinner party, himself included, should not fall below the number of the Graces, nor exceed that of the Muses. In the whole economy of his household arrangements, and especially of his dinner parties, there was something peculiar, and amusingly opposed to the conventional usage of society; not, however, that there was any neglect of decorum, such as sometimes occurs in houses where there are no ladies to impress a better tone upon the manners. The routine, which under no circumstances either varied or relaxed, was this: no sooner was dinner ready, than Lampe, the professor's old footman, stepped into the study with a certain measured air, and announced it. This summons was obeyed at a pace of double-quick time—Kant talking all the way to the eating-room about the state of the weather,* a subject which he usually pursued during the earlier part of the dinner. Graver themes, such as the political events of the day, were never introduced before dinner, or at all in his study. The moment that Kant had taken his seat, and unfolded his napkin, he opened the business of the hour with a particular formula—"*Now, then, gentlemen!*" The words are nothing; but the tone and air with which he uttered them proclaimed, in a way that nobody could mistake, relaxation from the toils of the morning, and determinate abandonment of himself to social enjoyment. The table was hospitably spread; a sufficient choice of dishes there was to meet the variety of tastes; and the decanters of wine were placed, not on a distant sideboard, or under the odious control of a servant (first cousin to the Barmecides), but anacreontically on the table, and at the elbow

* His reason for which was, that he considered the weather one of the principal forces which act upon the health; and his own frame was exquisitely sensible to all atmospheric influences.

of every guest.* Every person helped himself; and all delays, from too elaborate a spirit of ceremony, were so disagreeable to Kant, that he seldom failed to express his displeasure with anything of that sort, though not angrily. For this hatred of delay Kant had a special excuse, having always worked hard from an early hour in the morning, and eaten nothing until dinner. Hence it was, that in the latter period of his life, though less perhaps from actual hunger than from some uneasy sensation of habit or periodical irritation of stomach, he could

* Something is said or insinuated, by some of the contributors to this record, about second courses. But, in strict truth, when speaking of so humble a *menage* as that of any scholar possessing no private fortune, or (like Kant) none beyond that modest one of about £4000 sterling, which forty years of frugality had won from the narrow appointments of his academic office, one is obliged to recollect that anything whatever in the shape of a *remove* will stand good for a technical "*course.*" I knew a man who presented his guests with a plate of water-cresses and radishes, as what he called a third course, and two kinds of biscuits as a *fourth*. Meantime, I have myself drawn from a private source some information (liable to no doubt whatsoever) which would partially set aside the reports of Wasianski and Rink. Do I therefore allow myself to question the veracity of these gentlemen? Not at all. The mere triviality of the whole case is a sufficient guarantee of their accuracy. But of necessity they (one as much as the other) spoke to a particular period—a month, or a year. My two informants spoke to far different periods—differing by five and nine years from the period of Wasianski, and each from the other differing by four. These two informants (one of them an Englishman, long settled as a merchant at Königsberg) described to me a dinner in all its circumstantial features. The sum of their information was, that in those days Kant's dinners, if at all of the festival class commemorating any interesting event, were long and loitering, as indeed all dinners ought to be which minister to colloquial pleasures as their primary objects. They lasted through three or four hours; and the dishes were not placed on the table at all, but were handed round one by one in succession. On this plan it was out of the question to talk of courses. People leaned back in their chairs, as at any aristocratic dinner in England, for half-hours together, simply conversing, and recurring only at intervals to the business of eating, when any dish happened to be offered which specially attracted the particular guest.

hardly wait with patience for the arrival of the last person invited.

There was no friend of Kant's but considered the day on which he was to dine with him as a day of festal pleasure. Without giving himself the air of an instructor, Kant really was such in the very highest degree. The whole entertainment was seasoned with the overflow of his enlightened mind, poured out naturally and unaffectedly upon every topic, as the chances of conversation suggested it; and the time flew rapidly away, from one o'clock to four, five, or even later, profitably and delightfully. Kant tolerated no lulls, which was the name he gave to the momentary pauses in conversation, when its animation languished. Some means or other he always devised for rekindling its tone of interest; and in this he was much assisted by the tact with which he drew from every guest his peculiar tastes, or the particular direction of his pursuits; and on these, be they what they might, he was never unprepared to speak with knowledge, and with the interest of an original observer. The local affairs of Königsberg must have been interesting indeed, before they could be allowed to usurp attention at *his* table. And what may seem still more singular, it was rarely or never that he directed the conversation to any branch of the philosophy founded by himself. Indeed he was perfectly free from the fault which besets so many *savans* and *literati*, of intolerance towards those whose pursuits might happen to have disqualified them for any special sympathy with his own. His style of conversation was popular in the highest degree, and unscholastic; so much so, that any stranger acquainted with his works, but not with his person, would have found it difficult to believe, that in this delightful and genial companion he saw the profound author of the Transcendental Philosophy.

The subjects of conversation at Kant's table were drawn chiefly from natural philosophy, chemistry, meteorology, natural history, and, above all, from politics. The news of the day, as reported in the newspapers, was discussed with a peculiar vigilance of examination.* With regard to any narrative that wanted dates of time and place, plausible as it might otherwise seem, he was uniformly an inexorable sceptic, and held it unworthy of repetition. So keen was his penetration into the interior of political events, and the secret policy under which they moved, that he

* And even with a searching spirit of scepticism, for which all the journals in central Europe (as then conducted) furnished but too much justification. In none of the German states was there, nor could there have been, either illumination to discern, or freedom to choose. The French Revolution had suddenly begun to rock, like a succession of earthquakes, beneath and round about all thrones. Awful chasms in the midst of portentous gloom, equally uncertain for their extent and their direction, seemed opening and yawning beneath men's feet. And at a time when the kings of Christendom could rationally have faced the new-born dreadful republic on the Seine in no rational spirit of hope, but such as rested on fraternal alliance and absolute good faith, most of them were perfidiously undermining, by secret intrigues for purely selfish objects, those great military confederacies on which ostensibly they relied. Prussia, above all, in the very noon of her aggressive movements against France, and in the mid ravings of her hellish menaces against Paris (such as furnished but too colourable a plea to the atrocities that subsequently turned France into a butcher's shambles), was playing the traitress to her engagements from the first—fixing her hungry eye upon the approaching wrecks of Poland; and in captivity to this fierce vulture instinct, as if scenting continually the odour of distant carrion in the East, altogether overlooking her great military interests in the West, so perilously confided to the Duke of Brunswick. To the stern integrity of Kant, all such double-dealing was hateful. That it should be imputed to his own country, grieved him profoundly. Personally he was known to the reigning King of Prussia; had been treated by that prince with distinguished consideration; and thus had an *extra* motive for refusing at first to read the signs of the Prussian policy as many others read them. But he was too sagacious not to suspect them; and the evidences of this deep treachery, which laid the foundation for suffering so incalculable to all the states of Christendom, but to none so much as to Prussia herself from 1806 to 1813, finally became irresistible.

talked rather with the authority of a diplomatic person who had access to cabinet intelligence, than as a simple spectator of the great scenes which were in those days unfolding throughout Europe. At the time of the French Revolution, he threw out many conjectures, and what then passed for paradoxical anticipations, especially in regard to military operations, which were as punctually fulfilled as his own memorable conjecture in regard to the hiatus in the planetary system between Mars and Jupiter,* the entire confirmation of which he lived to witness on the discovery of Ceres by Piazzi, and of Pallas by Dr Olbers. These two discoveries, by the way, impressed him much; and they furnished a topic on which he always talked with pleasure; though, according to his usual modesty, he never said a word of his own sagacity in having upon *à priori* grounds shown the probability of such discoveries many years before.

* Vesta and Juno were discovered in June, 1804, about the time when Wasianski wrote. Meantime, I do not profess to understand my German authorities at this point. Any *hiatus* in the planetary system that Kant suspected, so far as I am acquainted with his views, did not lie between Mars and Jupiter, but in a higher region; neither was it of a nature to be remedied by bodies so small as Ceres and Pallas. What Kant had indicated as an apparent ground for presuming some *hiatus* in our own system, was the abruptness of the transition from one order of orbits to another—viz., from the *planetary*, which might be regarded as by tendency circular, to the *cometary* order, which departs from this tendency by all degrees of eccentricity. The passing of the first into the last seemed to Kant not properly graduated: it was discontinuous. He presumed, therefore, that between the outermost known planet, which at that time was Saturn, and the cometary system, some great planet must exist that would constitute a link of transition—as being more eccentric than Saturn, and less so than the nearest of the comets. Not very long after was discovered by Herschel (the father) the great planet *Uranus*, or (as it was called by the discoverer in a spirit of gratitude to his patron) the *Georgium Sidus*. This discovery was so far a justification of Kant's conjecture; which conjecture was altogether an *à priori* speculation, like that which led to the discovery of Neptune—that is, it did not by one iota rest upon any experimental hint, but upon necessities *à priori*.

It was not only in the character of a companion that Kant shone, but also as a most courteous and liberal host, who had no greater pleasure than in seeing his guests happy and jovial, and rising with exhilarated spirits from the mixed pleasures—intellectual and liberally sensual—of his Platonic banquets. Chiefly, perhaps, with a view to the sustaining of genial hilarity, he showed himself somewhat of an artist in the composition of his dinner parties. Two rules there were which he obviously observed, and I may say invariably: the first was, that the company should be miscellaneous; this for the sake of securing sufficient variety to the conversation: and accordingly his parties presented as much variety as the world of Königsberg afforded, being drawn from all varieties of life—men in office, professors, physicians, clergymen, and enlightened merchants. His second rule was, to have a due balance of *young* men, frequently of *very* young men, selected from the students of the university, in order to impress a movement of gaiety and juvenile playfulness on the conversation; an additional motive for which, as I have reason to believe, was, that in this way he withdrew his mind from the sadness which sometimes overshadowed it, for the early deaths of some young friends whom he loved.

And this leads me to mention a singular feature in Kant's way of expressing his sympathy with his friends in sickness. So long as the danger was imminent, he testified a restless anxiety, made perpetual inquiries, waited with impatience for the crisis, and sometimes could not pursue his customary labours from agitation of mind. But no sooner was the patient's death announced, than he recovered his composure, and assumed an air of stern tranquillity—almost of indifference. The reason was, that he viewed life in general, and therefore that particular

affection of life which we call sickness, as a state of oscillation and perpetual change, between which and the fluctuating sympathies of hope and fear, there was a natural proportion that justified them to the reason; whereas death—as a permanent state that admitted of no *more* and no *less*, that terminated all anxiety, and for ever extinguished the agitations of suspense—he regarded as not adapted to any state of feeling, but one of the same enduring and unchanging character. However, all this philosophic heroism gave way on one occasion; for many persons will remember the tumultuous grief which he manifested upon the death of Mr Ehrenboth, a young man of very fine understanding and extensive attainments, for whom he had the greatest affection. And naturally it happened, in so long a life as his, in spite of his provident rule for selecting his social companions as much as possible amongst the young, that he had to mourn for many a heavy loss that could never be supplied to him.

To return, however, to the course of his day, immediately after the termination of his dinner party, Kant walked out for exercise; but on this occasion he never took any companion; partly, perhaps, because he thought it right, after so much convivial and colloquial relaxation, to pursue his meditations,* and partly (as I happen to

* Mr Wasianski is wrong. To pursue his meditations under these circumstances might, perhaps, be an inclination of Kant's to which he yielded, but not one which he would justify or erect into a maxim. He disapproved of eating alone, or *solipsismus convictorii*, as he calls it, on the principle, that a man would be apt, if not called off by the business and pleasure of a social party, to think too much or too closely, an exercise which he considered very injurious to the stomach during the first process of digestion. On the same principle he disapproved of walking or riding alone; the double exercise of thinking and of bodily agitation, carried on simultaneously, being calculated, as he conceived, to press too hard upon the stomach.

know) for this very peculiar reason—that he wished to breathe exclusively through his nostrils, which he could not do, if he were obliged continually to open his mouth in conversation. His reason for this wish was, that the atmospheric air, being thus carried round by a longer circuit, and reaching the lungs, therefore, in a state of less rawness, and at a temperature somewhat higher, would be less apt to irritate them. By a steady perseverance in this practice, which he constantly recommended to his friends, he flattered himself with a long immunity from coughs, hoarsenesses, catarrhs, and all modes of pulmonary derangement; and the fact really was, that these troublesome affections attacked him very rarely. Indeed, I myself, by only occasionally adopting his rule, have found my chest not so liable as formerly to such attacks.

On returning from his walk, he sat down to his library table, and read till dusk. During this period of dubious light, so friendly to thought, he rested in tranquil meditation on what he had been reading, provided the book were worth it; if not, he sketched his lecture for the next day, or some part of any book he might then be composing. During this state of repose, he took his station winter and summer by the stove, looking through the window at the old tower of Löbenicht; not that he could be said properly to see it, but the tower rested upon his eye as distant music on the ear—obscurely, or but half revealed to the consciousness. No words seem forcible enough to express his sense of the gratification which he derived from this old tower, when seen under these circumstances of twilight and quiet reverie. The sequel, indeed, showed how important it had become to his comfort; for at length some poplars in a neighbouring garden shot up to such a height as to obscure the tower, upon which Kant became very uneasy and rest-

less, and at length found himself positively unable to pursue his evening meditations. Fortunately, the proprietor of the garden was a very considerate and obliging person, who had, besides, a high regard for Kant; and, accordingly, upon a representation of the case being made to him, he gave orders that the poplars should be cropped. This was done; the old tower of Löbenicht was again exposed; Kant recovered his equanimity, and once more found himself able to pursue his twilight meditations in peace.

After the candles were brought, Kant prosecuted his studies till nearly ten o'clock. A quarter-of-an-hour before retiring for the night, he withdrew his mind as much as possible from every class of thoughts which demanded any exertion or energy of attention, on the principle, that by stimulating and exciting him too much, such thoughts would be apt to cause wakefulness; and the slightest interference with his customary hour of falling asleep was in the highest degree unpleasant to him. Happily, this was with him a very rare occurrence. He undressed himself without his servant's assistance; but in such an order, and with such a Roman regard to decorum and the τὸ πρέπον, that he was always ready at a moment's warning to make his appearance without embarrassment to himself or to others. This done, he lay down on a mattress, and wrapped himself up in a quilt, which in summer was always of cotton; in autumn, of wool; at the setting-in of winter, he used both; and, against very severe cold, he protected himself by one of eider-down, of which the part which covered his shoulders was not stuffed with feathers, but padded, or rather wadded closely with layers of wool. Long practice had taught him a very dexterous mode of *nesting* and enswathing himself in the bedclothes. First of

all, he sat down on the bedside; then with an agile motion he vaulted obliquely into his lair; next he drew one corner of the bedclothes under his left shoulder, and, passing it below his back, brought it round so as to rest under his right shoulder; fourthly, by a particular *tour d'adresse*, he operated on the other corner in the same way; and finally contrived to roll it round his whole person. Thus swathed like a mummy, or (as I used to tell him) self-involved like the silk-worm in its cocoon, he awaited the approach of sleep, which generally came on immediately. For Kant's health was exquisite; not mere negative health, or the absence of pain, and of irritation, and also of *mal-aise* (either of which, though not "pain," is often worse to bear), but a state of positive pleasurable sensation, and a conscious possession of all his vital activities. Accordingly, when packed up for the night in the way I have described, he would often ejaculate to himself (as he used to tell us at dinner)—"Is it possible to conceive a human being with more perfect health than myself?" In fact, such was the purity of his life, and such the happy condition of his situation, that no uneasy passion ever arose to excite him, nor care to harass, nor pain to awake him. Even in the severest winter, his sleeping-room was without a fire; only in his latter years he yielded so far to the entreaties of his friends as to allow of a very small one. All nursing or self-indulgence found no quarter with Kant. In fact, five minutes, in the coldest weather, sufficed to supersede the first chill of the bed, by the diffusion of a general glow over his person. If he had any occasion to leave his room in the night-time (for it was always kept dark day and night, summer and winter), he guided himself by a rope, which was duly attached to his bedpost every night, and carried into the adjoining apartment.

Kant never perspired,* night or day. Yet it was astonishing how much heat he supported habitually in his study, and, in fact, was not easy if it wanted but one degree of this heat. Seventy-five degrees of Fahrenheit was the invariable temperature of this room in which he chiefly lived; and if it fell below that point, no matter at what season of the year, he had it raised artificially to the usual standard. In the heats of summer he went thinly dressed, and invariably in silk stockings; yet, as even this dress could not always secure him against perspiring when en-

* This appears less extraordinary, considering the description of Kant's person, given originally by Reichardt, about eight years after his death. "Kant," says this writer, "was drier than dust" [if so, he was worse than Dr Dry-*as*-dust, whom else we generally place at the head of his category], "both in body and mind. His person was small; and possibly a more meagre, arid, parched anatomy of a man has not appeared upon this earth. The upper part of his face was grand; forehead lofty and serene, nose elegantly turned, eyes brilliant and penetrating; but expressing powerfully the coarsest sensuality, which in him displayed itself by immoderate addiction to eating and drinking." This last feature of his temperament is, beyond a doubt, here expressed much too harshly. There were but two things on earth—viz., coffee and tobacco—for which Kant had an immoderate liking; and from both of those, under some notion that they were unwholesome, it is notorious that generally he abstained. By the way, Kant's indisposition to perspire, taken in connection with his exquisite health, may serve perhaps to refute (or, at least, to throw strong doubts upon) a dark fancy, which has been sometimes insinuated as to the misery which desolated the life of Cowper the poet. I knew personally several of Cowper's nearest friends and relatives—one of whom, by the way, a brilliant and accomplished barrister, with a splendid fortune, shot himself under no other impulse than that of pure *ennui*, or *tædium vitæ*, or, in fact, furious rebellion against the odious monotony of life. *Tædet me harum quotidianarum formarum:* this was his outcry. Ah, wherefore should Thursday be such a servile *fac-simile* of Wednesday? This, however, argued a taint of insanity in the family. But, said some people, that taint (presuming it to exist) rested upon the incapacity of perspiring. Cowper could not perspire. This I know to be a fact; and connecting it with Cowper's constitutional tendency to *mania*, one might fancy the one peculiarity to be the cause of the other. But, on the other hand, here is Kant equally non-perspiring, who never betrayed any tendency to mania.

gaged in active exercise, he had a singular remedy in reserve. Retiring to some shady place, he stood still and motionless—with the air and attitude of a person listening, or in suspense—until his usual *aridity* was restored. Even in the most sultry summer night, if the slightest trace of perspiration had sullied his night-dress, he spoke of it with emphasis, as of an accident that perfectly shocked him.

On this occasion, whilst illustrating Kant's notions of the animal economy, it may be as well to add one other particular, which is, that, for fear of obstructing the circulation of the blood, he never would wear garters; yet, as he found it difficult to keep up his stockings without them, he had invented for himself a most elaborate substitute, which I will describe. In a little pocket, somewhat smaller than a watch-pocket, but occupying pretty nearly the same situation as a watch-pocket on each thigh, there was placed a small box, something like a watch-case, but smaller; into this box was introduced a watch-spring in a wheel, round about which wheel was wound an elastic cord, for regulating the force of which there was a separate contrivance. To the two ends of this cord were attached hooks, which hooks were carried through a small aperture in the pockets, and so, passing down the inner and the outer side of the thigh, caught hold of two loops which were fixed on the off side and the near side of each stocking. As might be expected, so complex an apparatus was liable, like the Ptolemaic system of the heavens, to occasional derangements; however, by good luck, I was able to apply an easy remedy to these disorders, which otherwise threatened to disturb the comfort, and even the serenity, of the great man.

Precisely at five minutes before five o'clock, winter and summer, Lampe, Kant's footman, who had formerly served

in the army, marched into his master's room with the air of a sentinel on duty, and cried aloud, in a military tone, "Mr Professor, the time is come." This summons Kant invariably obeyed without one moment's delay, as a soldier does the word of command—never, under any circumstances, allowing himself a respite, not even under the rare accident of having passed a sleepless night. As the clock struck five, Kant was seated at the breakfast-table, where he drank what he called *one* cup of tea; and no doubt he thought it such; but the fact was, that, in part from his habit of reverie, and in part also for the purpose of refreshing its warmth, he filled up his cup so often, that in general he is supposed to have drunk two, three, or some unknown number. Immediately after, he smoked a pipe of tobacco (the only one which he allowed himself through the entire day), but so rapidly, that a pile of reliques partially aglow remained unsmoked. During this operation he thought over his arrangements for the day, as he had done the evening before during twilight. About seven he usually went to his lecture-room, and from that he returned to his writing-table. Precisely at three-quarters before one, he arose from his chair, and called aloud to the cook, "It has struck three-quarters." The meaning of which summons was this:—At dinner, and immediately after taking soup, it was his constant practice to swallow what he called a dram, which consisted either of Hungarian wine, of Rhenish, of a cordial, or (in default of these) of the English compound called *Bishop*. A flask or a jug of this was brought up by the cook on the proclamation of the three-quarters. Kant hurried with it to the dining-room, poured out his *quantum*, left it standing in readiness (covered, however, with paper, to prevent its becoming vapid), and then went back to his study, where he awaited

the arrival of his guests, whom to the latest period of his life he never received otherwise than in full dress.

Thus we come round again to dinner, and the reader has now an accurate picture of Kant's day, according to the usual succession of its changes. To *him* the monotony of this succession was not burdensome, and probably contributed, with the uniformity of his diet, and other habits of the same regularity, to lengthen his life. On this consideration, indeed, he had come to regard his health and his old age as in a great measure the product of his own exertions. He spoke of himself often under the figure of a gymnastic artist, who had continued for nearly fourscore years to support his balance upon the tight-rope of life, without once swerving to the right or to the left. And certainly, in spite of every illness to which his constitutional tendencies had exposed him, he still kept his position in life triumphantly.

This anxious attention to his health accounts for the great interest which he attached to all new discoveries in medicine, or to new ways of theorising on the old ones. As a work of great pretension in both classes, he set the highest value upon the theory of the Scotch physician, Brown, or (as it is usually called, from the Latinised name of its author) the Brunonian Theory. No sooner had Weikard adopted* and popularised it in Germany, than Kant became familiar with its details. He considered it not only as a great step taken for medicine, but even for the general interests of man, and fancied that in this he saw something analogous to the course which human nature has held in still more important inquiries—viz.: first of all, a continual ascent towards the more and more

* This theory was afterwards greatly modified in Germany; and, judging from the random glances which I throw on these subjects, I believe that in this recast it still keeps its ground in that country.

elaborately complex, and then a treading back, on its own steps, towards the simple and elementary. Dr Beddoes' Essays, also, for producing by art and for curing pulmonary consumption, and the method of Reich for curing fevers, made a powerful impression upon him; which, however, declined as those novelties (especially the last) began to sink in credit.* As to Dr Jenner's discovery of vaccination, he was less favourably disposed to it; he apprehended dangerous consequences from the absorption of a brutal miasma into the human blood, or at least into the lymph; and at any rate he thought that, as a guarantee against the variolous infection, it required a much longer probation.† Groundless as all these views were, it was

* It seems singular, but in fact illustrates perhaps the dominion of chance and accident in distributing so unequally and disproportionately the attention of learned inquirers to important and suggestive novelties; and in part also it proclaims the very imperfect diffusion in those days, through scientific journals, of useful discoveries—that, in the treatment of *fevers*, Kant seems never to have heard of the "*cold-water affusion*" introduced by Dr Currie; nor again of the revolutionary principles applied by Dr Kentish and others to the treatment of *burns*. Dr Beddoes, who married a sister of Miss Edgeworth's, and was the father of Beddoes the poet (a man of real genius), Kant had heard of, and regarded with much interest. In which there was an unconscious justice. For Dr Beddoes read extensively amongst German literature in the first decennium of this century, when a few dozens composed the entire body of such students in Great Britain. *He* was, in fact, the first man who uttered the name of Jean Paul Richter in an English book; as I myself was the first (December, 1821) who gave in English a specimen of Richter's style. (It was a chance extract, such as I could command at the time, from his "Flegel-jahre.") Beddoes, meantime, an offset from the school (if school it could be called) of the splendid Erasmus Darwin, Kant knew and admired. But Darwin, the leader in this freethinking school, Kant had not apparently ever heard of.

† Kant, in his primary objections to the vaccine inoculation, will be confounded with Dr Rowley, and other anti-vaccine fanatics. But this ought not to hide from us, that, in his inclination to regard vaccination as no more than a *temporary* guarantee against small-pox, Kant's sagacity has been largely justified by the event. It is now agreed that vac-

exceedingly entertaining to hear the fertility of argument and analogy which he brought forward to support them. One of the subjects which occupied him at the latter end of his life, was the theory and phenomena of galvanism, which, however, he never satisfactorily mastered. Augustin's book upon this subject was about the last that he read, and his copy still retains on the margin his pencil-marks of doubts, queries, and suggestions.

The infirmities of age now began to steal upon Kant, and betrayed themselves in more shapes than one. Connected with Kant's prodigious memory for all things having any intellectual bearings, he had from youth laboured under an unusual weakness of this faculty in relation to the common affairs of daily life. Some remarkable instances of this are on record from the period of his childish days; and now, when his second childhood was commencing, this infirmity increased upon him very sensibly. One of the first signs was, that he began to repeat the same stories more than once on the same day. Indeed, the decay of his memory was too palpable to escape his own notice; and, in order to provide against it, and to secure himself from all apprehension of inflicting tedium upon his guests, he began to write a syllabus, or list of themes, for each day's conversation, on cards, or the covers of letters, or any chance scrap of paper. But these memoranda accumulated so fast upon him, and were so easily lost, or not forthcoming at the proper moment, that I prevailed on him to substitute a blank-paper book, which still remains, and exhibits some affecting memorials of his own conscious weakness. As often happens, however, in

cination, as an *absolute* guarantee against the natural small-pox, ought to be repeated every seven years.

such cases, he had a perfect memory for the remote events of his life, and could repeat with great readiness very long passages from German or Latin poems, especially from the "Æneid," whilst the very words that had been uttered but a moment before dropped away from his remembrance. The past came forward with the distinctness and liveliness of an immediate existence, whilst the present faded away into the obscurity of infinite distance.

Another sign of his mental decay was the weakness with which he now began to theorise. He accounted for everything by electricity. A singular mortality at this time prevailed amongst the cats of Vienna, Basle, Copenhagen, and other places widely remote. Cats being so eminently an electric animal, of course he attributed this epizootic to electricity. During the same period he persuaded himself that a peculiar configuration of clouds prevailed; this he took as a collateral proof of his electrical hypothesis. His own headaches, too, which in all probability were a mere remote effect of old age, and a direct one of an inability* to think as easily and as severely as formerly, he explained upon the same principle. And this was a notion of which his friends were not anxious to disabuse him; because, as something of the same character of weather (and therefore probably the same general distribution of the electric power) is found to prevail for whole cycles of years, entrance upon another cycle held out to him some prospect of relief. A delusion, which secured the comforts of hope, was the next best thing to an actual system of relief; and

* Mr Wasianski is probably quite in the wrong here. If the hindrances which nature presented to the act of thinking were now on the increase, on the other hand, the disposition to think, by his own acknowledgment, was on the wane. The power and the habit altering in proportion, there is no case made out of that disturbed equilibrium to which apparently he would attribute the headaches.

a man who, in such circumstances, is cured of his delusion, "*cui demptus per vim mentis gratissimus error*," might reasonably have exclaimed, "*Pol, me occidistis, amici.*"

Possibly the reader may suppose that, in this particular instance of charging his own decays upon the state of the atmosphere, Kant was actuated by the weakness of vanity, or some unwillingness to face the real fact that his powers were decaying. But this was not the case. He was perfectly aware of his own condition; and, as early as 1799, he said, in my presence, to a party of his friends, "Gentlemen, I am old, and weak, and childish, and you must treat me as a child." Or perhaps it may be thought that he shrank from the contemplation of death, which, as apoplexy seemed to be threatened by the pains in his head, might have happened any day. But neither was this the case. He now lived in a continual state of resignation, and prepared for any decree whatever of Providence. "Gentlemen," said he, one day to his guests, "I do not fear to die. I assure you, as in the presence of God, that if, on this very night, suddenly the summons to death were to reach me, I should hear it with calmness, should raise my hands to heaven, and say, Blessed be God! Were it indeed possible that a whisper such as this could reach my ear—Fourscore years thou hast lived, in which time thou hast inflicted much evil upon thy fellow-men, the case would be otherwise." Whosoever has heard Kant speak of his own death, will bear witness to the tone of earnest sincerity which, on such occasions, marked his manner and gestures.

A third sign of his decaying faculties was, that he now lost all accurate measure of time. One minute, nay, without exaggeration, a much less space of time, stretched out in his apprehension of things to a wearisome duration. Of this I can give one rather amusing instance, which was of

constant recurrence. At the beginning of the last year of his life, he fell into a custom of taking, immediately after dinner, a cup of coffee, especially on those days when it happened that I was of his party. And such was the importance he attached to this little pleasure, that he would even make a memorandum beforehand, in the blank-paper book I had given him, that on the next day I was to dine with him, and consequently that there was to be coffee. Sometimes it would happen that the interest of conversation carried him past the time at which he felt the craving for it; and this I was not sorry to observe, as I feared that coffee, which he had never been accustomed to,* might disturb his rest at night. But, if this did not happen, then commenced a scene of some interest. Coffee must be brought "upon the spot" (a word he had constantly in his mouth

* How this happened to be the case in Germany, Mr Wasianski has not explained. Perhaps the English merchants at Königsberg, being amongst Kant's oldest and most intimate friends, had early familiarised him with the practice of drinking tea, and with other English tastes. However, Jachmann tells us that Kant was extravagantly fond of coffee, but forced himself to abstain from it under a notion that it was very unwholesome; but whether on any other separate ground beyond that of its tendency to defraud men of sleep, is not explained. A far better reason for abstaining from coffee, than any visionary fancies about its insalubrity, rests in England upon the villanous mode of its preparation. In respect to cookery, and every conceivable culinary process, the English (and in exaggerated degree the Scotch) are the most uncultured of the human race. It was an old saying of a sarcastic Frenchman on visiting that barbarous city of London (foremost upon earth for many great qualities, but the most barbarous upon earth (except Edinburgh and Glasgow) for all culinary arts)—"Behold!" said the Frenchman, "a land where they have sixty religions" (alluding to the numerous subdivisions of Protestant dissent), "and only one sauce." Now this was a fib: for, wretched as England is and ever was in this respect, she could certainly count twenty-five. But, meantime, what would the Frenchman have thought of Scotland, that absolutely has not one? Even to this day, the horrible fish, called *haddy* throughout Scotland, is eaten without any sauce whatever; by which means its atrocities are made ten times more distinguishably atrocious.

during his latter days) "in a moment." And the expressions of his impatience, though from old habit still gentle, were so lively, and had so much of infantine *naïveté* about them, that none of us could forbear smiling. Knowing what would happen, I had taken care that all the preparations should be made beforehand: the coffee was ground; the water was boiling; and the very moment the word was given, his servant shot in like an arrow, and plunged the coffee into the water. All that remained, therefore, was to give it time to boil up. But this trifling delay seemed unendurable to Kant. All consolations were thrown away upon him: vary the formula as we might, he was never at a loss for a reply. If it was said, "Dear professor, the coffee will be brought up in a moment."—"*Will* be!" he would say, "but there's the rub, that it only *will* be:

'Man never *is*, but always *to be* blest.'"

If another cried out, "The coffee is coming immediately," "Yes," he would retort, "and so is the next hour: and, by the way, it's about that length of time that I have waited for it." Then he would collect himself with a stoical air, and say, "Well, one can die after all: it is but dying; and in the next world, thank God! there is no drinking of coffee, and consequently no waiting for it." Sometimes he would rise from his chair, open the door, and cry out, with a feeble querulousness, as if appealing to the last arrears of humanity amongst his fellow-creatures, "Coffee! coffee!" And when at length he heard the servant's steps upon the stairs, he would turn round to us, and, as joyfully as ever sailor from the mast-head, he would call out, "Land, land! my dear friends, I see land."

This general decline in Kant's powers, active and passive, gradually brought about a revolution in his habits

of life. Hitherto, as I have already mentioned, he went to bed at ten, and rose a little before five. The latter practice he still observed, but not the other. In 1802 he retired as early as nine, and afterwards still earlier. He found himself so much refreshed by this addition to his rest, that at first he was disposed to utter a εὕρηκα, as over some great discovery in the art of restoring exhausted nature: but afterwards, on pushing it still farther, he did not find the success answer his expectations. His walks he now limited to a few turns in the king's gardens, which were at no great distance from his own house. In order to walk more firmly, he adopted a peculiar method of stepping: he carried his foot to the ground, not forward, and obliquely, but perpendicularly, and with a kind of stamp, so as to secure a larger basis, by setting down the entire sole at once. Notwithstanding this precaution, upon one occasion he fell in the street. He was quite unable to raise himself; and two young ladies, who saw the accident, ran to his assistance. With his usual graciousness of manner he thanked them fervently for their assistance, and presented one of them with a rose which he happened to have in his hand. This lady was not personally known to Kant; but she was greatly delighted with his little present, and still keeps the rose as a frail memorial of her transitory interview with the great philosopher.

This accident, as I have reason to think, was the cause of his henceforth renouncing exercise altogether. All labours, even that of reading, were now performed slowly, and with manifest effort; and those which cost him any considerable bodily exertion became very exhausting. His feet refused to do their office more and more; he fell continually, both when moving across the room, and even when standing still: yet he seldom suffered from these

falls; and he constantly laughed at them, maintaining that it was impossible he could hurt himself, from the extreme lightness of his person, which was indeed by this time the merest shadow of a man. Very often, especially in the morning, he dropped asleep in his chair from pure weariness and exhaustion: on these occasions he was apt to fall upon the floor, from which he was unable to raise himself up, until accident brought one of his servants or his friends into the room. Afterwards these falls were prevented, by substituting a chair with circular supports, that met and clasped in front.

These unseasonable dozings exposed him to another danger. He fell repeatedly, whilst reading, with his head into the candles; a cotton nightcap which he wore was instantly in a blaze, and flaming about his head. Whenever this happened, Kant behaved with great presence of mind. Disregarding the pain, he seized the blazing cap, drew it from his head, laid it quietly on the floor, and trod out the flames with his feet. Yet, as this last act brought his dressing-gown into a dangerous neighbourhood to the flames, I changed the form of his cap, persuaded him to arrange the candles differently, and had a large vase of water placed constantly by his side; and in this way I applied a remedy to a danger which would else probably have proved fatal to him.

From the sallies of impatience which I have described in the case of the coffee, there was reason to fear that, with the increasing infirmities of Kant, would grow up a general waywardness and obstinacy of temper. For my own sake, therefore, and not less for his, I now laid down one rule for my future conduct in his house: which was, that I would, on no ocasion, allow my reverence for him to inter-

fere with the firmest expression of what seemed the just opinion on subjects relating to his own health; and, in cases of great importance, that I would make no compromise with his particular humours, but insist, not only on my view of the case, but also on the practical adoption of my views; or, if this were refused to me, that I would take my departure at once, and not be made responsible for the comfort of a person whom I had no power to influence. And this behaviour on my part it was that won Kant's confidence; for there was nothing which disgusted him so much as any approach to sycophancy or to compliances of timidity. As his imbecility increased, he became daily more liable to mental delusions; and, in particular, he fell into many fantastic notions about the conduct of his servants, and, consequently, sometimes into a peevish mode of treating them. Upon these occasions I generally observed a deep silence. But now and then he would ask me for my opinion; and when this happened, I did not scruple to say, "Ingenuously, then, Mr Professor, I think that you are in the wrong."—"You think so?" he would reply calmly, at the same time asking for my reasons, which he would listen to with great patience and candour. Indeed, it was evident that the firmest opposition, so long as it rested upon assignable grounds and principles, won upon his regard; whilst his own nobleness of character still moved him to habitual contempt for timorous and partial acquiescence in his opinions, even when his infirmities made him most anxious for such acquiescence.

Earlier in life Kant had been little used to contradiction. His superb understanding, his brilliancy in conversation, founded in part upon his ready and sometimes rather caustic wit, and in part upon his prodigious command of knowledge—the air of noble self-confidence which the con-

sciousness of these advantages impressed upon his manners —and the general acquaintance with the severe purity of his life—all combined to give him a station of superiority to others, which generally secured him from open contradiction. And if it sometimes happened that he met a noisy and intemperate opposition, supported by any pretences to wit, he usually withdrew himself calmly from that sort of unprofitable altercation, by contriving to give such a turn to the conversation as won the general favour of the company to himself, and impressed silence, or modesty at least, upon the boldest disputant. From a person so little familiar with opposition, it could scarcely have been anticipated that he should daily surrender his wishes to mine, if not without discussion, yet always without displeasure. So, however, it was. No habit, of whatever long standing, could be objected to as injurious to his health, but he would generally renounce it. And he had this excellent custom in such cases, that either he would resolutely and at once decide for his own opinion, or, if he professed to follow his friend's, he would follow it sincerely, and not try it unfairly, by trying it imperfectly. Any plan, however trifling, which he had once consented to adopt on the suggestion of another, was never afterwards defeated or embarrassed by unseasonable interposition from his own humours. And thus, the very period of his decay drew forth so many fresh expressions of his character, in its amiable or noble features, as daily increased my affection and reverence for his person.

Having mentioned his servants, I shall here take occasion to give some account of his man-servant Lampe. It was a great misfortune for Kant, in his old age and infirmities, that this man also became old, and subject to a different sort of infirmities. This Lampe had originally

served in the Prussian army; on quitting which he entered the service of Kant. In this situation he had lived about forty years; and, though always dull and stupid, had, in the early part of this period, discharged his duties with tolerable fidelity. But latterly, presuming upon his own indispensableness, from his perfect knowledge of all the domestic arrangements, and upon his master's weakness, he had fallen into great irregularities and habitual neglects. Kant had been obliged, therefore, of late to threaten repeatedly that he would discharge him. I, who knew that Kant, though one of the kindest-hearted men, was also one of the firmest, foresaw that this discharge, once given, would be irrevocable: for the word of Kant was as sacred as other men's oaths. Consequently, upon every opportunity I remonstrated with Lampe on the folly of his conduct; and his wife joined me on these occasions. Indeed, it was high time that a change should be made in some quarter; for it now became dangerous to leave Kant, who was constantly falling from weakness, to the care of an old ruffian, who was himself apt to fall from intoxication. The fact was, that from the moment I undertook the management of Kant's affairs, Lampe saw there was an end to his old system of abusing his master's confidence in pecuniary affairs, and to all the other advantages which he took of his helpless situation. This made him desperate, and he behaved worse and worse; until one morning, in January, 1802, Kant told me, that humiliating as he felt such a confession, the fact was, that Lampe had just treated him in a way which he was ashamed to repeat. I was too much shocked to distress him by inquiring into the particulars. But the result was, that Kant now insisted, temperately but firmly, on Lampe's dismissal. Accordingly, a new servant, named Kaufmann, was immediately engaged;

and on the following day Lampe was discharged, with a handsome pension for life.

Here I must mention a little circumstance which does honour to Kant's benevolence. In his last will, on the assumption that Lampe would continue with him to his death, he had made a very liberal provision for him; but upon this new arrangement of the pension, which was to take effect immediately, it became necessary to revoke that part of his will, which he did in a separate codicil, that began thus:—"In consequence of the misbehaviour of my servant Lampe, I think fit," &c. But soon after, considering that such a solemn and deliberate record of Lampe's misconduct might be seriously injurious to his interests, he cancelled the passa e, and expressed it in such a way, that no trace remained behind of his just displeasure. And his benign nature was gratified with knowing that, this one sentence being blotted out, there remained no other in all his numerous writings, published or confidential, which spoke the language of anger, or could leave any ground for doubting that he died in charity with all the world. Upon Lampe's calling to demand a written character, he was, however, a good deal embarrassed; Kant's well-known reverence for truth so stern and inexorable being, in this instance, armed against the first impulses of his kindness. Long and anxiously he sat, with the certificate lying before him, debating how he should fill up the blanks. I was present; but in such a matter I did not presume to suggest any advice. At last he took his pen, and filled up the blank as follows:—"——has served me long and faithfully"—(for Kant was not aware that he had robbed him)—"but did not display those particular qualifications which fitted him for waiting on an old and infirm man like myself."

This scene of disturbance over, which to Kant, a lover of peace and tranquillity, caused a shock that gladly he would have been spared, it was fortunate that no other of that nature occurred during the rest of his life. Kaufmann, the successor of Lampe, turned out to be a respectable and upright man, and soon conceived a great attachment to his master. Henceforth things wore a new face in Kant's family: by the removal of one of the belligerents, peace was once more restored amongst his servants; for hitherto there had been eternal wars between Lampe and the cook. Sometimes it was Lampe that carried a war of aggression into the cook's territory of the kitchen; sometimes it was the cook that revenged these insults, by sallying out upon Lampe in the neutral ground of the hall, or invaded him even in his own sanctuary of the butler's pantry. The uproars were everlasting; and thus far it was fortunate for the peace of the philosopher, that his hearing had begun to fail; by which means he was spared many an exhibition of hateful passions and ruffian violence, that annoyed his guests and friends. But now all things had changed: deep silence reigned in the pantry; the kitchen rang no more with martial alarums; and the hall was unvexed with skirmish or pursuit. Yet it may be readily supposed that to Kant, at the age of seventy-eight, changes, even for the better, were not welcome: so intense had been the uniformity of his life and habits, that the least innovation in the arrangement of articles as trifling as a penknife or a pair of scissors disturbed him; and not merely if they were pushed two or three inches out of their customary position, but even if they were laid a little awry; and as to larger objects, such as chairs, &c., any dislocation of their usual arrangement, any transposition, or addition to their number, perfectly confounded him;

and his eye appeared restlessly to haunt the seat of the mal-arrangement, until the ancient order was restored. With such habits the reader may conceive how distressing it must have been to him, at this period of decaying powers, to adapt himself to a new servant, a new voice, a new step, &c.

Aware of this, I had, on the day before he entered upon his duties, written down for the new servant upon a sheet of paper the entire routine of Kant's daily life, down to the minutest and most trivial circumstances; all which he mastered with the greatest rapidity. To make sure, however, we went through a rehearsal of the whole ritual; he performing the manœuvres, I looking on, and giving the word. Still I felt uneasy at the idea of his being left entirely to his own discretion on his first *début* in good earnest, and therefore I made a point of attending on this important day; and in the few instances where the new recruit missed the accurate manœuvre, a glance or a nod from me easily made him comprehend his failure.

One part only there was of the daily ceremonial where all of us were at a loss, since it was that part which no mortal eyes had ever witnessed but those of Lampe: this was breakfast. However, that we might do all in our power, I myself attended at four o'clock in the morning. The day happened, as I remember, to be the first of February, 1802. Precisely at five Kant made his appearance; and nothing could equal his astonishment on finding me in the room. Fresh from the confusion of dreaming, and bewildered alike by the sight of his new servant, by Lampe's absence, and by my presence, he could with difficulty be made to comprehend the purpose of my visit. A friend in need is a friend indeed; and we would now have given any money to that learned Theban, who could have

instructed us in the arrangement of the breakfast-table. But this was a mystery revealed to none but Lampe. At length Kant took this task upon himself; and apparently all was now settled to his satisfaction. Yet still it struck me that he was under some embarrassment or constraint. Upon this I said that, with his permission, I would take a cup of tea, and afterwards smoke a pipe with him. He accepted my offer with his usual courteous demeanour; but seemed unable to familiarise himself with the novelty of his situation. I was at this time sitting directly opposite to him; and at last he frankly told me, but with the kindest and most apologetic air, that he was really under the necessity of begging that I would sit out of his sight; for that, having sat alone at the breakfast-table for considerably more than half-a-century, he could not abruptly adapt his mind to a change in this respect; and he found his thoughts very sensibly distracted. I did as he desired; the servant retired into an anteroom, where he waited within call; and Kant recovered his wonted composure. Just the same scene passed over again, when I called at the same hour on a fine summer morning some months after.

Henceforth all went right; or, if occasionally some little mistake occurred, Kant showed himself very considerate and indulgent, and would remark spontaneously, that a new servant could not be expected to know all his ways and humours. In one respect, however, this new man adapted himself to Kant's scholarlike taste in a way which Lampe was incapable of doing. Kant was somewhat fastidious in matters of pronunciation; and Kaufmann had a great facility in catching the true sound of Latin words, the titles of books, and the names or designations of Kant's friends; not one of which accomplishments could Lampe, the most insufferable of blockheads, ever attain to. In

particular, I have been told by Kant's old friends, that for the space of thirty-eight years, during which he had been in the habit of reading the newspaper published by Hartung, Lampe delivered it with the same identical blunder on every day of publication:—"Mr Professor, here is Hart*mann's* journal." Upon which Kant would reply, "Eh! what?—What's that you say? Hartmann's journal? I tell you, it is not Hartmann's, but Hartung's: now, repeat after me—not Hartmann's, but Hartung's." Then Lampe, looking sulky, and drawing himself up with the stiff air of a soldier on guard, and in the very same monotonous tone with which he had been used to sing out his challenge of *Who goes there?* would roar, "not Hartmann's but Hartung's."—"Now again!" Kant would say: on which again Lampe roared, "Not Hartmann's, but Hartung's."—"Now a third time," cried Kant: on which for a third time the unhappy Lampe would howl out, in truculent despair, "Not Hartmann's, but Hartung's." And this whimsical scene of parade duty was continually repeated: duly as the day of publication came round (viz., twice a-week), the irreclaimable old dunce was put through the same manœuvres, which were as invariably followed by the same blunder on the next. So that this incorrigible blockhead must have repeated the same unvarying blunder for a hundred and four times annually (*i. e.*, twice a-week), multiplied into thirty-eight, as the number of years. For more than one-half of man's normal life under the scriptural allowance, had this never-enough-to-be-admired old donkey foundered punctually on the same identical rock. In spite, however, of this advantage in the new servant, and a general superiority to his predecessor, Kant's nature was too kind, too good, and too indulgent to all people's infirmities but his own, not to miss the

voice and the "old familiar face" that he had been accustomed to for forty years. And I met with what struck me as an affecting instance of Kant's yearning after his old good-for-nothing servant in his memorandum-book: other people record what they wished to remember; but Kant had here recorded what he was to forget. "Mem.—February, 1802, the name of Lampe must now be remembered no more."

In the spring of this year, 1802, I advised Kant to take the air. It was very long since he had been out-of-doors,* and walking was now out of the question. But I thought that perhaps the motion of a carriage and the air might have a chance of reviving him. On the power of vernal sights and sounds I did not much rely; for these had long ceased to affect him. Of all the changes that spring carries with it, there was one only that now interested Kant; and he longed for it with an eagerness and intensity of expectation, that it became almost painful to witness: this was the return of a little bird (sparrow was it, or robin-redbreast?) that sang in his garden, and before his window. This bird, either the same, or one of a younger generation, had sung for years in the same situation; and Kant grew uneasy when the cold weather, lasting longer than usual, retarded its return. Like Lord Bacon, indeed, he had a child-like love for birds in general; and in particular he took pains to encourage the sparrows to build above the windows of his study; and when this happened (as it often did, from the deep silence which prevailed in the room), he watched their proceedings with the delight and the

* Wasianski here returns thanks to some unknown person, who, having observed that Kant in his latter walks took pleasure in leaning against a particular wall to view the prospect, had caused a seat to be fixed at that point for his use.

tenderness which others give to a human interest. To return to the point I was speaking of, Kant was at first very unwilling to adopt my proposal of going abroad. "I shall sink down in the carriage," said he, "and fall together like a heap of old rags." But I persisted with a gentle importunity in urging him to the attempt, assuring him that we would return immediately, if he found the effort too much for him. Accordingly, upon a tolerably warm day of early* summer, I and an old friend of Kant's accompanied him to a little place which I rented in the country. As we drove through the streets, Kant was delighted to find that he could sit upright, and bear the motion of the carriage, and seemed to draw youthful pleasure from the sight of the towers and other public buildings, which he had not seen for years. We reached the place of our destination in high spirits. Kant drank a cup of coffee, and attempted to smoke a little. After this, he sat and sunned himself, listening with delight to the carolling of birds, which congregated in great numbers about this spot. He distinguished every bird by its song, and called it by its right name. After staying about half-an-hour, we set off on our homeward journey, Kant still cheerful, but apparently satiated with his day's enjoyment.

I had on this occasion purposely avoided taking him to any public gardens, that I might not disturb his pleasure by exposing him to the distressing gaze of public curiosity. However it became known in Königsberg that Kant had gone out; and accordingly, as the carriage moved through

* Mr Wasianski says, *late* in summer; but, as he elsewhere describes by the same expression as "late in summer" a day which was confessedly *before* the longest day, and as the multitude of birds which continued to sing will not allow us to suppose that the summer could be very far advanced, I have translated accordingly.

the streets which led homewards, there was a general rush from all quarters in that direction; and, when we turned into the street where the house stood, we found it already choked up with people. As we slowly drew up to the door, a lane was formed in the crowd, through which Kant was led, I and my friend supporting him on our arms. Looking at the crowd, I observed the faces of many persons of rank and distinguished strangers, some of whom now saw Kant for the first time, and many of them for the last.

As the winter of 1802–3 approached, he complained more than ever of an affection of the stomach, which no medical man had been able to mitigate, or even to explain. The winter passed over in a complaining way; he was weary of life, and longed for the hour of dismission. "I can be of service to the world no more," said he, "and am a burden to myself." Often I endeavoured to cheer him by the anticipation of excursions that we might make together when summer came again. On these he calculated with so much earnestness, that he had made a regular scale or classification of them—1. Airings; 2. Journeys, 3. Travels. And nothing could equal the yearning impatience expressed for the coming of spring and summer. not so much for their own peculiar attractions, as because they were the seasons for travelling. In his memorandum-book he made this note:—"The three summer months are June, July, and August;" meaning that they were the three months for travelling. And in conversation he expressed the feverish strength of his wishes so plaintively and affectingly, that everybody was drawn into powerful sympathy with him, and wished for some magical means of antedating the course of the seasons.

During this winter his bedroom was often warmed.

That was the room in which he kept his little collection of books, somewhere about four hundred and fifty volumes, chiefly presentation-copies from the authors. It may seem strange that Kant, who read so extensively, should have no larger library; but he had less need of one than most scholars, having in his earlier years been librarian at the Royal Library of the Castle; and since then, having enjoyed from the liberality of Hartknoch, his publisher (who, in his turn, had profited by the liberal terms on which Kant had made over to him the copyright of his own works), the first sight of every new book that appeared.

At the close of this winter (that is, in 1803), Kant first began to complain of unpleasant dreams, sometimes of very terrific ones, which awakened him in great agitation. Oftentimes melodies, which he had heard in earliest youth sung in the streets of Königsberg, resounded painfully in his ears, and dwelt upon them in a way from which no efforts of abstraction could release him. These kept him awake to unseasonable hours; and sometimes, when after long watching he had fallen asleep, however profound his sleep might be, it was suddenly broken up by terrific dreams, which alarmed him beyond description. Almost every night the bell-rope, which communicated with a bell in the room above his own, where his servant slept, was pulled violently, and with the utmost agitation. No matter how fast the servant might hurry down, he was almost always too late, and was pretty sure to find his master out of bed, and often making his way in terror to some other part of the house. The weakness of his feet exposed him to such dreadful falls on these occasions, that at length (but with much difficulty) I persuaded him to let his servant sleep in the same room with himself.

The morbid affection of the stomach, out of which the dreadful dreams arose, began now to be more and more distressing; and he tried various applications, which he had formerly been loud in condemning, such as a few drops of rum upon a piece of sugar, naphtha,* &c. But all these were only palliatives; for his advanced age precluded the hope of a radical cure. His dreams became continually more appalling: single scenes, or passages in these dreams, were sufficient to compose the whole course of mighty tragedies, the impression from which was so profound as to stretch far into his waking hours. Amongst other phantasmata more shocking and indescribable, his dreams constantly represented to him the forms of murderers advancing to his bedside; and so agitated was he by the awful trains of phantoms that swept past him nightly, that in the first confusion of awaking he generally mistook his servant, who was hurrying to his assistance, for a murderer. In the daytime we often conversed upon these shadowy illusions; and Kant, with his usual spirit of stoical contempt for nervous weakness of every sort, laughed at them; and, to fortify his own resolution to contend against them, he wrote down in his memorandum-book, "No surrender now to panics of darkness." At my suggestion, however, he now burned a light in his chamber, so placed as that the rays might be shaded from his face. At first he was very averse to this, though gradually he became reconciled to it. But that he could bear it at all, was to me an expression of the great revolution accomplished by this terrific agency of his dreams. Heretofore, darkness and utter silence were the two pillars

* For Kant's particular complaint, as described by other biographers, a quarter of a grain of opium, every eight hours, would have been the best remedy, perhaps a perfect remedy.

on which his sleep rested: no step must approach his room; and as to light, if he saw but a moonbeam penetrating a crevice of the shutters, it made him unhappy; and, in fact, the windows of his bedchamber were barricaded night and day. But now darkness was a terror to him, and silence an oppression. In addition to his lamp, therefore, he had now a repeater in his room. The sound was at first too loud, but means were taken to muffle the hammer; after which both the ticking and the striking became companionable sounds to him.

At this time (spring of 1803) his appetite began to fail, which I thought no good sign. Many persons insist that Kant was in the habit of eating too much for health.* I, however, cannot assent to this opinion; for he ate but once a-day, and drank no beer. Of this liquor (I mean the strong

* Who these worthy people were that criticised Kant's eating, is not mentioned. They could have had no opportunity for exercising their abilities on this question, except as hosts, guests, or fellow-guests; and, in any of those characters, a gentleman, one would suppose, must feel himself degraded by directing his attention to a point of that nature. However, the merits of the case stand thus between the parties: Kant, it is agreed by all his biographers, ate only once a-day; for, as to his breakfast, it was nothing more than a very weak infusion of tea (*vide* "Jachmann's Letters," p. 163), with no bread or eatable of any kind. Now, his critics, it is believed, ate their way, from "morn to dewy eve," through the following course of meals: 1. Breakfast early in the morning; 2. Breakfast *à la fourchette* about ten A.M.; 3. Dinner at one or two; 4. Vesper Brod; 5. Abend Brod—all which does really seem a very fair allowance for a man who means to lecture upon abstinence at night. But I shall cut this matter short by stating one plain fact; there were two things, and no more, for which Kant had an inordinate craving during his whole life: these were tobacco and coffee; and from both these he abstained almost altogether, merely under a sense of duty, resting probably upon erroneous grounds. Of the first he allowed himself a very small quantity (and everybody knows that temperance is a more difficult virtue than abstinence); of the other, none at all, until the labours of his life were accomplished.

black beer) he was, indeed, the most determined enemy. If ever a man died prematurely, Kant would say, "He has been drinking beer, I presume." Or, if another were indisposed, you might be sure he would ask, "But does he drink beer?" And, according to the answer on this point, he regulated his anticipations for the patient. Strong beer, in short, he uniformly maintained to be a slow poison. Voltaire, by the way, had said to a young physician who denounced coffee under the same bad name of a "slow poison," "You're right there, my friend: slow it is, and horribly slow, for I have been drinking it these seventy years, and it has not killed me yet;" but this was an answer which, in the case of beer, Kant would not allow of.

On the 22d of April, 1803, his birth-day, the last which he lived to see, was celebrated in a full assembly of his friends. This festival he had long looked forward to with great expectation, and delighted even to hear the progress made in the preparations for it. But, when the day came, the over-excitement and tension of expectation seemed to have defeated itself. He tried to appear happy; but the bustle of a numerous company confounded and distressed him, and his spirits were manifestly forced.* He seemed first to revive into any real sense of pleasure at night, when the company had departed, and he was undressing in his study. He then talked with much pleasure about the presents which, as usual, would be made to his servants on this occasion; for Kant was never happy himself, unless he saw all around him happy. He was a great maker of pre-

* The English reader will here be reminded of Wordsworth's exquisite stanza:—

"But we are press'd by heavy laws;
And often, glad no more,
We wear a *face* of joy, because
We have been glad of yore."

sents; but at the same time he had no toleration for the studied theatrical effect, the accompaniment of formal congratulations, and the sentimental pathos, with which birthday presents are made in Germany.* In all this, his masculine taste gave him a sense of something *fade* and ludicrous.

The summer of 1803 was now come, and, visiting Kant one day, I was thunderstruck to hear him direct me, in the most serious tone, to provide the funds necessary for an extensive foreign tour. I made no opposition, but asked his reasons for such a plan; he alleged the miserable sensations he had in his stomach, which were no longer endurable. Knowing what power over Kant a quotation from a Roman poet had always possessed, I simply replied, "Post equitem sedet atra cura;" and for the present he said no more. But the touching and pathetic earnestness with which he was continually ejaculating prayers for warmer weather, made it doubtful to me whether his wishes on this point ought not, partially at least, to be gratified; and I therefore proposed to him a little excursion to the cottage we had visited the year before. "Anywhere," said he, "no matter whither, provided it be far enough." Towards the latter end of June, therefore,

* In this, as in many other things, the taste of Kant was entirely English and Roman; as, on the other hand, some eminent Englishmen, I am sorry to say, have, on this very point, shown the effeminacy and *falsetto* taste of the Germans. In particular, Coleridge, describing, in "The Friend," the custom amongst German children of making presents to their parents on Christmas Eve (a custom which he unaccountably supposes peculiar to Ratzeburg), represents the mother as "weeping aloud for joy"—the old idiot of a father with "tears running down his face," &c. &c., and all for what? For a snuff-box, a pencilcase, or some article of jewellery. Now, we English agree with Kant on such maudlin display of stage sentimentality, and are prone to suspect that papa's tears are the product of rum-punch. Tenderness let us have by all means, and the deepest you can imagine, but upon proportionate occasions, and with causes fitted to sustain its dignity.

we executed this scheme. On getting into the carriage, the order of the day with Kant was, "Distance, distance. Only let us go far enough," said he: but scarcely had we reached the city-gates, before the journey seemed already to have lasted too long. On reaching the cottage, we found coffee waiting for us; but he would scarcely allow himself time for drinking it, before he ordered the carriage to the door; and the journey back seemed insupportably long to him, though it was performed in something less than twenty minutes. "Is this never to have an end?" was his continual exclamation; and great was his joy when he found himself once more in his study, undressed, and in bed. And for this night he slept in peace, and once again was liberated from the persecution of dreams.

Soon after he began again to talk of journeys, of travels in remote countries, &c., and, in consequence, we repeated our former excursion several times; and though the circumstances were pretty nearly the same on every occasion, always terminating in disappointment as to the immediate pleasure anticipated, yet, undoubtedly, they were, on the whole, salutary to his spirits. In particular, the cottage itself, standing under the shelter of tall alders, with a valley silent and solitary stretched beneath it, through which a little brook meandered, broken by a waterfall, whose pealing sound dwelt pleasantly on the ear, sometimes, on a quiet sunny day, gave a lively delight to Kant: and once, under accidental circumstances of summer-clouds and sunlights, the little pastoral landscape suddenly awakened a lively remembrance, which had been long laid asleep, of a heavenly summer morning in youth, which he had passed in a bower upon the banks of a rivulet that ran through the grounds of a dear and early friend, Gen. Von Lossow. The strength

of the impression was such, that he seemed actually to be living over that morning again, thinking as he then thought, and conversing with beloved friends that were no more.

His very last excursion was in August of this year (1803), not to my cottage, but to the garden of a friend. On this particular day he manifested great impatience. It had been arranged that he was to meet an old friend at the gardens; and I, with two other gentlemen, attended him. It happened that *our* party arrived first; and thus we had to wait; but only for a few minutes. Such, however, was Kant's weakness, and total loss of power to estimate the duration of time, that, after waiting a few moments, several hours (he fancied) must have elapsed. So that his friend could not be expected. Under this impression he came away, and in great discomposure of mind. And so ended Kant's travelling in this world.

In the beginning of autumn, the sight of his right eye began to fail him; the left he had long lost the use of. This earliest of his losses it is noticeable that he had discovered by mere accident. Sitting down one day to rest himself in the course of a walk, it occurred to him that he would try the comparative strength of his eyes; but, on taking out a newspaper which he had in his pocket, he was surprised to find that with his left eye he could not distinguish a letter. In earlier life he had two remarkable affections of the eyes: once, on returning from a walk, he saw objects double for a long space of time; and twice he became stone-blind. Whether these accidents are to be considered as uncommon, I leave to the decision of oculists. Certain it is, they gave very little disturbance to Kant; who, until old age had lowered the tone of his powers,

lived in a constant state of stoical preparation for the worst that could befall him. I was now shocked to think of the degree in which his burdensome sense of dependence would be aggravated, if he should totally lose the power of sight. Even as it was he read and wrote with great difficulty: in fact, his writing was little better than that which most people can produce as a trial of skill with their eyes shut. From old habits of solitary study, he had no pleasure in hearing others read to him; and he daily distressed me by the pathetic earnestness of his entreaties that I would have a reading-glass devised for him. Whatever my own optical skill could suggest I tried, and the best opticians were sent for, to bring their glasses, and take his directions for altering them; but all was to no purpose.

In this last year of his life, Kant very unwillingly received the visits of strangers; and, unless under particular circumstances, wholly declined them. Yet, when travellers had come a very great way out of their road to see him, I confess that I was at a loss how to conduct myself. To have refused too pertinaciously, could not but give me the air of wishing to make myself of importance. And I must acknowledge, that, amongst some few instances of importunity and coarse expressions of low-bred curiosity, I witnessed, pretty generally in all ranks, a most delicate sensibility to the condition of the aged recluse. On sending in their cards, they would usually accompany them by some message, expressive of their unwillingness to gratify their wish to see him, at any risk of distressing him. The fact was, that such visits *did* distress him much; for he felt it a degradation to be exhibited in his helpless state, when he was aware of his own incapacity to meet properly the attention that was paid to him. Some, however, were

admitted,* according to the circumstances of the case, and the accidental state of Kant's spirits at the moment. Amongst these, I remember that we were particularly pleased with M. Gr[illegible]o, the same who signed the treaty of peace between France and England with the present† Lord Liverpool (then Lord Hawkesbury). A young Russian also rises to my recollection at this moment, from the excessive (and I think unaffected) enthusiasm which he displayed. On being introduced to Kant, he advanced hastily, took both his hands, and kissed them. Kant, who, from living so much amongst his English friends, had a good deal of the English dignified reserve about him, and hated anything like *scenes*, appeared to shrink a little from this mode of salutation, and was rather embarrassed. However, the young man's manner, I believe, was not at all beyond his genuine feelings; for next day he called again, made some inquiries about Kant's health, was very anxious to know whether his old age was burdensome to him, and, above all things, entreated for some little memorial of the great man to carry away with him. By accident the servant had found a small cancelled fragment of the original MS. of Kant's "Anthropologie:" this, with my sanction, he gave to the Russian; who received it with rapture, kissed it, and then gave to the servant in return the only dollar he had about him; and, thinking that not enough, actually pulled off his coat and waistcoat, and forced them upon the man. Kant, whose native simplicity of character very much indisposed him to sympathy with

* To whom it appears that Kant would generally reply, upon their expressing the pleasure it gave them to see him, "In me you behold a poor superannuated, worn-out old man."

† "*Present:*"—*i. e.*, that Lord Liverpool who was struck by paralysis when Prime Minister to Geo. IV., and has now, for nearly thirty years, been described as *the late* Lord Liverpool.

any extravagances of feeling, could not, however, forbear smiling good-humouredly, on being made acquainted with this instance of *naïveté* and enthusiasm in his young admirer.

I now come to an event in Kant's life which ushered in its closing stage. On the 8th of October, 1803, for the first time since his youth, he was seriously ill. When a student at the university, he had once suffered from an ague, which, however, gave way to pedestrian exercise; and in later years he had endured some pain from a contusion on his head; but, with these two exceptions (if they can be considered such), he had never (properly speaking) been ill. At present, the cause of his illness was this: his appetite had latterly been irregular, or rather I should say depraved; and he no longer took pleasure in anything but bread-and-butter and English cheese.* On the 7th of October, at dinner, he ate little else, in spite of everything that I and another friend then dining with him could urge to dissuade him. For the first time I fancied that he seemed displeased with my importunity, as though I were overstepping the just line of my duties. He insisted that the cheese never had done him any harm, nor would now. I had no course left me but to hold my tongue; and he did as he pleased. The consequence was

* Mr W. here falls into the ordinary mistake of confounding the cause and the occasion, and would leave the impression that Kant (who from his youth up had been a model of temperance) died of sensual indulgence. The cause of Kant's death was clearly the general decay of the vital powers, and in particular the atony of the digestive organs, which must soon have destroyed him under any care or abstinence whatever. This was the cause. The accidental occasion which made the cause operative on the 7th of October, might or might not be what Mr W. says. But, in Kant's burdensome state of existence, it could not be a question of much importance whether his illness were to date from a 7th of October, or from a 7th of November.

what might have been anticipated—a restless night, succeeded by a day of memorable illness. The next morning all went on as usual; till nine o'clock, when Kant, who was then leaning on his sister's arm, suddenly fell senseless to the ground. A messenger was immediately despatched for me; and I hurried down to his house, where I found him lying on his bed, which had now been removed into his study, speechless and insensible. I had already summoned his physician; but, before he arrived, nature put forth efforts which brought Kant a little to himself. In about an hour he opened his eyes, and continued to mutter unintelligibly until towards the evening, when he rallied a little, and began to talk rationally. For the first time in his life, he was now, for a few days, confined to his bed, and ate nothing. On the 12th of October, he again took some refreshment, and would have had his favourite food; but I was now resolved, at any risk of his displeasure, to oppose him firmly. I therefore stated to him the whole consequences of his last indulgence, of all which he manifestly had no recollection. He listened to what I said very attentively, and calmly expressed his conviction that I was perfectly in the wrong; but for the present he submitted. However, some days after, I found that he had been offering a florin for a little bread-and-cheese, and then a dollar, and even more. Being again refused, he complained heavily; but gradually he weaned himself from asking for it, though at times he betrayed involuntarily how much he desired it.

On the 13th of October, his usual dinner parties were resumed, and he was considered convalescent; but it was seldom indeed that he recovered the tone of tranquil spirits which he had preserved until his late attack. Hitherto he had always loved to prolong this meal, the

only one he took—or, as he expressed it in classical phrase, "cœnam *ducere;*" but now it was difficult to hurry it over fast enough for his wishes. From dinner, which terminated about two o'clock, he went straight to bed, and at intervals fell into slumbers; from which, however, he was regularly roused up by phantasmata or terrific dreams. At seven in the evening came on duly a period of great distress, which lasted till five or six in the morning—sometimes later; and he continued through the night alternately to walk about and lie down, occasionally tranquil, but more often in great agitation.

It now became necessary that somebody should sit up with him, his man-servant being wearied out with the toils of the day. No person seemed to be so proper for this office as his sister, both as having long received a very liberal pension from him, and also as his nearest relative, who would be the best witness to the fact that her illustrious brother had wanted no comforts or attention in his last hours which his situation admitted of. Accordingly she was applied to, and undertook to watch him alternately with his footman—a separate table being kept for her, and a very handsome addition made to her allowance. She turned out to be a quiet, gentle-minded woman, who raised no disturbances amongst the servants, and soon won her brother's regard by the modest and retiring style of her manners; I may add, also, by the truly sisterly affection which she displayed towards him to the last.

The 8th of October had grievously affected Kant's faculties, but had not wholly destroyed them. For short intervals the clouds seemed to roll away that had settled upon his majestic intellect, and it shone forth as heretofore. During these moments of brief self-possession, his wonted benignity returned to him; and he expressed his

gratitude for the exertions of those about him, and his sense of the trouble they underwent, in a very affecting way. With regard to his man-servant, in particular, he was very anxious that he should be rewarded by liberal presents; and he pressed me earnestly on no account to be parsimonious. Indeed, Kant was nothing less than princely in his use of money; and there was no occasion on which he was known to express the passion of scorn very powerfully, but when he was commenting on mean and penurious acts or habits. Those who knew him only in the streets, fancied that he was not liberal; for he steadily refused, upon principle, to relieve all common beggars. But, on the other hand, he was most liberal to the public charitable institutions; secretly also he assisted his own poor relations in a much ampler way than could reasonably have been expected of him; and it now appeared that he had many other deserving pensioners upon his bounty; a fact that was utterly unknown to any of us, until his increasing blindness and other infirmities devolved the duty of paying these pensions upon myself. It must be recollected, also, that Kant's whole fortune (which, exclusively of his official appointments, did not amount to more than 20,000 dollars) was the product of his own honourable toils for nearly threescore years; and that he had himself suffered all the hardships of poverty in his youth, though he never once ran into any man's debt; circumstances in his history which, as they express how fully he must have been acquainted with the value of money, greatly enhance the merit of his munificence.

In December, 1803, he became incapable of signing his name. His sight, indeed, had for some time failed him so much, that at dinner he could not find his spoon without assistance; and, when I happened to dine with him, I

first cut in pieces whatever was on his plate, next put it into a dessert-spoon, and then guided his hand to find the spoon. But his inability to sign his name did not arise merely from blindness: the fact was, that, from irretention of memory, he could not recollect the letters which composed his name; and, when they were repeated to him, he could not represent the figure of the letters in his imagination. At the latter end of November, I had remarked that these incapacities were rapidly growing upon him, and in consequence I prevailed on him to sign beforehand all the receipts, &c., which would be wanted at the end of the year; and afterwards, on my representation, to prevent all disputes, he gave me a regular legal power to sign on his behalf.

Much as Kant was now reduced, yet he had occasionally moods of social hilarity. His birth-day was always an agreeable subject to him: some weeks before his death, I was calculating the time which it still wanted of that anniversary, and cheering him with the prospect of the rejoicings which would then take place. "All your old friends," said I, "will meet together, and drink a glass of champagne to your health."—"That," said he, "must be done upon the spot;" and he was not satisfied till the party was actually assembled. He drank a glass of wine with them, and, with great elevation of spirits, celebrated by anticipation this birth-day which he was destined never to see.

In the latter weeks of his life, however, a great change took place in the tone of his spirits. At his dinner-table, where heretofore such a cloudless spirit of joviality had reigned, there was now a melancholy silence. It disturbed him to see his two dinner companions conversing privately together, whilst he himself sat like a mute on the stage with no part to perform. Yet to have engaged him in the

conversation would have been still more distressing, for his hearing was now very imperfect; the effort to hear was itself painful to him; and his expressions, even when his thoughts were accurate enough, became nearly unintelligible. It is remarkable, however, that at the very lowest point of his depression, when he became perfectly incapable of conversing with any rational meaning on the ordinary affairs of life, he was still able to answer correctly and distinctly, in a degree that was perfectly astonishing, upon any question of philosophy or of science, especially of physical geography, chemistry, or natural history. He talked satisfactorily, in his very worst state, of the gases, and stated very accurately different propositions of Kepler's, especially the law of the planetary motions. And I remember, in particular, that upon the very last Monday of his life, when the extremity of his weakness moved a circle of his friends to tears, and he sat amongst us insensible to all we could say to him, cowering down, or rather, I might say, collapsing into a shapeless heap upon his chair, deaf, blind, torpid, motionless—even then I whispered to the others, that I would engage that Kant should take his part in conversation with propriety and animation. This they found it difficult to believe. Upon which I drew close to his ear, and put a question to him about the Moors of Barbary. To the surprise of everybody but myself, he immediately gave us a summary account of their habits and customs; and told us, by the way, that in the word *Algiers* the *g* ought to be pronounced hard (as in the English word *gear*).

During the last fortnight of Kant's life, he busied himself unceasingly in a way that seemed not merely purposeless, but self-contradictory. Twenty times in a minute he would unloose and tie his neck-handkerchief; so also with a sort of belt which he wore about his dressing-gown; the mo-

ment it was clasped, he unclasped it with impatience, and was then equally impatient to have it clasped again. But no description can convey an adequate impression of the weary restlessness with which from morning to night he pursued these labours of Sisyphus—doing and undoing—fretting that he could not do it, fretting that he had done it.

By this time he seldom knew any of us who were about him, but took us all for strangers. This happened first with his sister, then with me, and finally with his servant. Such an alienation from us all distressed me more than any other instance of his decay: though I knew that he had not really withdrawn his affection from me, yet his air and mode of addressing me gave me constantly that feeling. So much the more affecting was it, when the sanity of his perceptions and his remembrances returned, but at intervals of slower and slower recurrence. In this condition, silent or babbling childishly, self-involved and torpidly abstracted, or else busy with self-created phantoms and delusions, waking up for a moment to trifles, sinking back for hours to what might perhaps be disjointed fragments of grand perishing reveries, what a contrast did he offer to *that* Kant who had once been the brilliant centre of the most brilliant circles for rank, wit, or knowledge, that Prussia afforded! A distinguished person from Berlin, who had called upon him during the preceding summer, was greatly shocked at his appearance, and said, "This is not Kant that I have seen, but the shell of Kant!" How much more would he have said this, if he had seen him now!

For now came February, 1804, which was the last month that Kant was destined to see. It is remarkable that, in the memorandum-book which I have before mentioned, I found a fragment of an old song (inserted by Kant, and

dated in the summer about six months before the time of his death), which expressed that February was the month in which people had the least weight to carry, for the obvious reason that it was shorter by two and by three days than the others; and the concluding sentiment was in a tone of fanciful pathos to this effect—"Oh, happy February! in which man has least to bear—least pain, least sorrow, least self-reproach!" Even of this short month, however, Kant had not twelve entire days to bear, for it was on the twelfth that he died; and, in fact, he may be said to have been dying from the first. He now barely vegetated; though there were still transitory gleams flashing fitfully from the embers of his ancient magnificent intellect.

On the 3d of February the springs of life seemed to be ceasing from their play; for from this day, strictly speaking, he ate nothing more. His existence henceforward seemed to be the mere prolongation of an impetus derived from an eighty years' life, after the moving power of the mechanism was withdrawn. His physician visited him every day at a particular hour; and it was settled that I should always be there to meet him. Nine days before his death, on paying his usual visit, the following little circumstance occurred, which affected us both, by recalling forcibly to our minds the ineradicable courtesy and goodness of Kant's nature. When the physician was announced, I went up to Kant, and said to him, "Here is Dr A——." Kant rose from his chair, and, offering his hand to the doctor, murmured something in which the word "posts" was frequently repeated, but with an air as though he wished to be helped out with the rest of the sentence. Dr A——, who thought that, by *posts*, he meant the stations for relays of post-horses, and therefore that his mind was wandering, replied, that all the horses were engaged, and

begged him to compose himself. But Kant went on, with great effort to himself, and added, "Many posts, heavy posts—then much goodness—then much gratitude." All this he said with apparent incoherence, but with great warmth, and increasing self-possession. I meantime perfectly divined what it was that Kant, under his cloud of imbecility, wished to say, and I interpreted accordingly. "What the professor wishes to say, Dr A——, is this, that, considering the many and weighty posts which you fill in the city and in the university, it argues great goodness on your part to give up so much of your time to him" (for Dr A—— would never take any fees from Kant); "and that he has the deepest sense of this goodness."—"Right," said Kant, earnestly—"right!" But he still continued to stand, and was nearly sinking to the ground. Upon which I remarked to the physician, that Kant, as I was well convinced, would not sit down, however much he suffered from standing, until he knew that his visiters were seated. The doctor seemed to doubt this; but Kant, who heard what I said, by a prodigious effort confirmed my construction of his conduct, and spoke distinctly these words—"God forbid I should be sunk so low as to forget the offices of humanity."

When dinner was announced, Dr A—— took his leave. Another guest had now arrived, and I was in hopes, from the animation which Kant had so recently displayed, that we should to-day have a pleasant party; but my hopes were vain—Kant was more than usually exhausted; and, though he raised a spoon to his mouth, he swallowed nothing. For some time everything had been tasteless to him; and I had endeavoured, but with little success, to stimulate the organs of taste by nutmeg, cinnamon, &c. To-day all failed, and I could not prevail upon him to taste even a biscuit,

rusk, or anything of that sort. I had once heard him say that several of his friends, whose complaint was *marasmus*, had closed their illness by four or five days of entire freedom from pain, but totally without appetite, and then slumbered tranquilly away. Through this state I apprehended that he was himself now passing.

Saturday, the 4th of February, I heard his guests loudly expressing their fears that they should never meet him again; and I could not but share these fears myself. However, on

Sunday, the 5th, I dined at his table in company with his particular friend Mr R. R. V. Kant was still present, but so weak that his head drooped upon his knees, and he sank down against the right side of the chair. I went and arranged his pillows, so as to raise and support his head: and, having done this, I said, "Now, my dear sir, you are again in right order." Great was our astonishment when he answered clearly and audibly, in the Roman military phrase, "Yes, *testudine et facie;*" and immediately after added, "Ready for the enemy, and in battle array." His powers of mind were smouldering away in their ashes; but every now and then some lambent flame, or grand emanation of light, shot forth, to make it evident that the ancient fire still slumbered below.

Monday, the 6th, he was much weaker and more torpid: he spoke not a word, except on the occasion of my question about the Moors, as previously stated, and sat with sightless eyes, lost in himself, and manifesting no sense of our presence, so that we had the feeling of some mighty phantom from some forgotten century being seated amongst us.

About this time, Kant had become much more tranquil and composed. In the earlier periods of his illness, when

his yet unbroken strength was brought into active conflict with the first attacks of decay, he was apt to be peevish, and sometimes spoke roughly or even harshly to his servants. This, though very opposite to his natural disposition, was altogether excusable under the circumstances. He could not make himself understood: things were therefore brought to him continually which he had not asked for; and what he really wanted oftentimes he could not obtain, because all his efforts to name it were unintelligible. A violent nervous irritation, besides, affected him, from the unsettling of the equilibrium in the different functions of his nature; weakness in one organ being made more palpable to him by disproportionate strength in another. But at length the strife was finished; the whole system was thoroughly undermined, and now moving forward in rapid and harmonious progress to dissolution. From this time till all was over, no movement of impatience, or expression of fretfulness, ever escaped him.

I now visited him three times a-day; and on

Tuesday, February 7, going about dinner-time, I found the usual party of friends sitting down alone; for Kant was in bed. This was a new scene in *his* house, and increased our fears that his end was close at hand. However, having seen him rally so often, I would not run the risk of leaving him without a dinner-party for the next day; and accordingly, at the customary hour of one, we assembled in his house on

Wednesday, February 8. I paid my respects to him as cheerfully as possible, and ordered dinner to be served. Kant sat at the table with us; and, taking a spoon with a little soup in it, carried it to his lips; but immediately put it down again, and retired to bed, from which he never rose again.

Thursday, the 9th, he had sunk into the weakness of a dying person, and the corpse-like appearance *(the facies Hippocratica)* had already taken possession of him. I visited him frequently through the course of the day; and going for the last time about ten o'clock at night, I found him in a state of insensibility. I could not draw any sign from him that he knew me, and I left him to the care of his sister and his servant.

Friday, the 10th, I went to see him at six o'clock in the morning. It was very stormy, and a deep snow had fallen in the night-time. And, by the way, I remember that a gang of house-breakers had forced their way through the premises, in order to reach Kant's next neighbour, who was a goldsmith. As I drew near to his bedside, I said, "Good-morning." He returned my salutation, by saying, "Good-morning," but in so feeble and faltering a voice that it was hardly articulate. I was rejoiced to find him sensible, and I asked him if he knew me.—"Yes," he replied; and, stretching out his hand, touched me gently upon the cheek. Through the rest of the day, whenever I visited him, he seemed to have relapsed into a state of insensibility.

Saturday, the 11th, he lay with fixed and rayless eyes; but to all appearance in perfect peace. I asked him again, on this day, if he knew me. He was speechless, but he turned his face towards me, and made signs that I should kiss him.* Deep emotion thrilled me as I stooped down

* "*That I should kiss him:*"—The pathos which belongs to such a mode of final valediction is dependent altogether for its effect upon the contrast between itself and the prevailing tone of manners amongst the society where such an incident occurs. In some parts of the Continent, there prevailed during the last century a most effeminate practice amongst *men* of exchanging kisses as a regular mode of salutation on meeting after any considerable period of separation. Under such a standard of

to kiss his pallid lips; for I knew that in this solemn act of tenderness he meant to express his thankfulness for our long friendship, and to signify his last farewell. I had never seen him confer this mark of his love upon anybody except once, and that was a few weeks before his death, when he drew his sister to him and kissed her. The kiss which he now gave to me was the last memorial that he knew me.

Whatever fluid was now offered to him passed the œsophagus with a rattling sound, as often happens with dying people; and there were all the signs of death being close at hand.

I wished to stay with him till all was over; and, as I

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manners, the farewell kiss of the dying could have no special effect of pathos. But in nations so inexorably manly as the English, any act, which for the moment seems to depart from the usual standard of manliness, becomes exceedingly impressive when it recalls the spectator's thoughts to the mighty power which has been able to work such a revolution—the power of death in its final agencies. The brave man has ceased to be in any exclusive sense a man: he has become an infant in his weakness: he has become a woman in his craving for tenderness and pity. Forced by agony, he has laid down his sexual character, and retains only his generic character of a human creature. And he that is manliest amongst the bystanders, is also the readiest to sympathise with this affecting change. Ludlow, the parliamentary general of horse, a man of iron nerves, and peculiarly hostile to all scenical displays of sentiment, mentions, nevertheless, in his Memoirs, with sympathising tenderness, the case of a cousin—that, when lying mortally wounded on the ground, and feeling his life to be rapidly welling away, entreated his relative to dismount "and kiss him." Everybody must remember the immortal scene on board the Victory, at four P.M. on October 21, 1805, and the farewell, "*Kiss me, Hardy!*" of the mighty admiral. And here again, in the final valediction of the stoical Kant, we read another indication, speaking oracularly from dying lips of natures the sternest, that the last necessity—that call which survives all others in men of noble and impassioned hearts—is the necessity of love, is the call for some relenting caress, such as may stimulate for a moment some phantom image of female tenderness in an hour when the actual presence of females is impossible.

had been amongst the nearest witnesses of his life, to be witness also of his departure; and, therefore, I never quitted him, except when I was called off for a few minutes to attend some private business. The whole of this night I spent at his bedside. Though he had passed the day in a state of insensibility, yet in the evening he made intelligible signs that he wished to have his bed put in order; he was therefore lifted out in our arms, and the bedclothes and pillows being hastily arranged, he was carried back again. He did not sleep; and a spoonful of liquid, which was sometimes put to his lips, he usually pushed aside; but about one o'clock in the night he himself made a movement towards the spoon, from which I collected that he was thirsty; and I gave him a small quantity of wine and water sweetened; but the muscles of his mouth had not strength enough to retain it; so that, to prevent its flowing back, he raised his hand to his lips, until with a rattling sound it was swallowed. He seemed to wish for more; and I continued to give him more, until he said, in a way that I was just able to understand, "It is enough."* And these were his last words. It is enough! Sufficit! Mighty and symbolic words! At intervals he pushed away the bedclothes, and exposed his person; I constantly restored the clothes to their situation, and on one of these occasions I found that the whole body and extremities were already growing cold, and the pulse intermitting.

At a quarter after three o'clock on Sunday morning, February 12, 1804, Kant stretched himself out as if taking

* "*It is enough:*"—The cup of life, the cup of suffering, is drained. For those who watch, as did the Greek and the Roman, the deep meanings that oftentimes hide themselves (without design and without consciousness on the part of the utterer) in trivial phrases, this final utterance would have seemed intensely symbolic.

up a position for his final act, and settled into the precise posture which he preserved to the moment of death. The pulse was now no longer perceptible to the touch in his hands, feet, or neck. I tried every part where a pulse beats, and found none but in the left hip, where it continued to beat with violence, but often intermitted.

About ten o'clock in the forenoon he suffered a remarkable change; his eye was rigid, and his face and lips became discoloured by a cadaverous pallor. Still, such was the intensity of his constitutional habits, that no trace appeared of the cold sweat which naturally accompanies the last mortal agony.

It was near eleven o'clock when the moment of dissolution approached. His sister was standing at the foot of the bed, his sister's son at the head. I, for the purpose of still observing the fluctuations in the pulse, was kneeling at the bedside; and I called his servant to come and witness the death of his good master. The last agony was now advancing to its close, if *agony* it could be called, where there seemed to be no struggle. And precisely at this moment, his distinguished friend Mr R. R. V., whom I had summoned by a messenger, entered the room. First of all, the breath grew feebler; then it missed its regularity of return; then it wholly intermitted, and the upper lip was slightly convulsed; after this there followed one feeble respiration or sigh; and after that no more; but the pulse still beat for a few seconds—slower and fainter, slower and fainter, till it ceased altogether; the mechanism stopped; the last motion was at an end; and exactly at that moment the clock struck eleven.

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Soon after his death the head of Kant was shaved; and, under the direction of Professor Knorr, a plaster cast was

taken, not a mask merely, but a cast of the whole head, designed (I believe) to enrich the craniological collection of Dr Gall.

The corpse being laid out and properly attired, immense numbers of people in every rank, from the highest to the lowest, flocked to see it. Everybody was anxious to avail himself of the last opportunity he would have for entitling himself to say, "I too have seen Kant." This went on for many days, during which, from morning to night, the house was thronged with the public. Great was the astonishment of all people at the meagreness of Kant's appearance; and it was universally agreed that a corpse so wasted and fleshless had never been beheld. His head rested upon the same cushion on which once the gentlemen of the university had presented an address to him; and I thought that I could not apply it to a more honourable purpose than by placing it in the coffin, as the final pillow of that immortal head.

Upon the style and mode of his funeral, Kant had expressed his wishes in earlier years by a special memorandum. He there desired that it should take place early in the morning, with as little noise and disturbance as possible, and attended only by a few of his most intimate friends. Happening to meet with this memorandum, whilst I was engaged at his request in arranging his papers, I very frankly gave him my opinion, that such an injunction would lay me, as the executor of his will, under great embarrassments; for that circumstances might very probably arise under which it would be next to impossible to carry it into effect. Upon this Kant tore the paper, and left the whole to my own discretion. The fact was, I foresaw that the students of the university would never allow themselves to be robbed of this occasion for express-

ing their veneration by a public funeral. The event showed that I was right; for a funeral such as Kant's, one so solemn and so magnificent, the city of Königsberg has never witnessed before or since. The public journals, and separate reports in pamphlets, &c., have given so minute an account of its details, that I shall here notice only the heads of the ceremony.

On the 28th of February, at two o'clock in the afternoon, all the dignitaries of church and state, not only those resident in Königsberg, but from the remotest parts of Prussia, assembled in the church of the castle. Hence they were escorted by the whole body of the university, splendidly dressed for the occasion, and by many military officers of rank, with whom Kant had always been a great favourite, to the house of the deceased professor; from which the corpse was carried by torchlight, the bells of every church in Königsberg tolling, to the cathedral, which was lit up by innumerable wax-lights. A never-ending train of people followed it on foot. In the cathedral, after the usual burial rites, accompanied with every possible expression of national veneration to the deceased, there was a grand musical service, most admirably performed; at the close of which, Kant's mortal remains were lowered into the academic vault; and there he now rests among the patriarchs of the university. PEACE BE TO HIS DUST; AND TO HIS MEMORY EVERLASTING HONOUR!

SYSTEM OF THE HEAVENS

AS REVEALED BY LORD ROSSE'S TELESCOPES.*

SEVERAL years ago, some person or other (in fact, I believe it was myself) published a paper from the German of Kant, on a very interesting question—viz., the age of our own little Earth. Those who have never seen that paper—a class of unfortunate people whom I suspect to form the majority in our present perverse generation—will be likely to misconceive its object. Kant's purpose was, not to ascertain how many years the Earth had lived: no such barren conundrum occupied *him*. For, had there ever been any means of coercing the Earth into an honest answer on such a delicate point, which the Sicilian canon, Recupero,

* "Thoughts on Some Important Points relating to the System of the World." By J. P. Nichol, LL.D., Professor of Astronomy in the University of Glasgow. In obedience to the facts of the case, I have indicated this particular work of my friend Professor Nichol's as having furnished —because in some imperfect sense it really *did* furnish—the text to which this little paper refers, and about which it may be said to hover. But it would be doing great injustice to the learned professor, if I should authorise the reader to accept so desultory a paper as an adequate and formal *review* of that work: and it would be doing some injustice to myself, if I were supposed to have ever designed it for discharging such a function. Grave and scientific reviews of that book were sure to be written in useless abundance. And I, for my own part, if otherwise quali-

fancied that there was,* but which, in my own opinion, there neither is, nor ought to be (since a man deserves to be cudgelled who could put such improper questions to a *lady* planet), still what would it amount to? What good would it do us to have a certificate of our dear little mother's birth and baptism? To tell us the *positive* amount of years through which our Earth has existed—fifty millions, for example—would leave us in total darkness upon Kant's question—viz., What proportion does that amount form of the total career allotted to this planet? Is it the thousandth part, or the millionth? Our mother Tellus, beyond all doubt, is a lovely little thing. At any rate, therefore, she cannot be superannuated. I am satisfied that she is very much admired throughout the Solar System: and in clear seasons, when she is seen to advantage, with her bonny wee pet of a Moon tripping round her like a lamb, I should be glad to see the planet that could fancy herself entitled to sneeze at our Earth. And then, if she

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fied for writing such a review, should have felt no ambition for swelling a catalogue already certain of being in excess. My purpose was humbler, but also higher—viz., this: from amongst the many relations of astronomy—1. to man; 2. to his earthly habitation; 3. to the motions of his daily life; 4. to his sense of illimitable grandeur; 5. to his dim anticipations of changes far overhead, concurrently with changes on earth—to select such as might allow of a solemn and impassioned, or of a gay and playful treatment. If, through the light torrent *spray* of fanciful images or allusions, the reader catches at intervals momentary glimpses of objects vast and awful in the rear, a much more impressive effect is likely to be obtained than through any amount of scientific discussion, and, at any rate, all the effect that ever was contemplated.

* *Recupero*:—See "Brydone's Travels," some sixty or seventy years ago. The canon, being a beneficed clergyman in the Papal Church, was naturally an infidel. He wished exceedingly to refute Moses; and he fancied that he really *had* done so by means of some collusive assistance from the layers of lava on Mount Etna. But there survives, at this day, very little to remind us of the canon, except an unpleasant guffaw that rises, at times, in solitary valleys of Etna.

(viz., our Earth) keeps but one Moon, even *that* (you know) is an advantage as regards some people that keep none.

Meantime, what Kant understood by his question is something that still remains to be developed. It is this: —Let the earth have lived any number of years that you suggest, still that tells us nothing about the *period* of life, the *stage*, which she may be supposed to have reached. Is she a child, in fact, or is she an adult? And *if* an adult, and that you gave a ball to the Solar System, is she that kind of person that you would introduce to a waltzing partner, some fiery young gentleman like Mars; or would you rather suggest to her the sort of partnership which takes place at a whist-table? Some think that our planet is in that stage of her life which corresponds to the playful period of twelve or thirteen in a spirited girl. Such a girl, were it not that she is checked by a sweet natural sense of feminine reserve, you might call a romp; but not a hoyden, observe; no horse-play; oh no, nothing of that sort. And these people fancy that earthquakes, volcanoes, and all such little escapades, will be over, will "cease and determine," as soon as our Earth reaches the age of maidenly bashfulness. Poor thing! It's quite natural, you know, in a healthy growing girl. A little overflow of vivacity, a *pirouette* more or less, an earthquake *plus* or *minus*, what harm should *that* do to any of us! Nobody takes more delight than I in the fawn-like sportiveness of an innocent girl, at this period of life; even a shade of *espiéglerie* does not annoy me. But still my own impressions incline me rather to represent the Earth as a fine noble young woman, full of the pride which is so becoming to her sex, and well able to take her own part, in case that, at any solitary point of the heavens, she should come

across one of those vulgar fussy Comets, disposed to be rude and take improper liberties.

But others there are, a class whom I perfectly abominate, that place our Earth in the category of decaying, nay, of decayed women. Hair like arctic snows, failure of vital heat, palsy that shakes the head as in the porcelain toys on our mantelpieces, asthma that shakes the whole fabric—these they absolutely fancy themselves to *see;* they absolutely *hear* the tellurian lungs wheezing, panting, crying, "Bellows to mend!" periodically as the Earth approaches her aphelion.

Suddenly at this point a demur arises upon the total question. Kant's very problem explodes, as Venetian wine-glasses of old were shivered by any treacherous poison they might contain. For is there, after all, any stationary meaning in the question? Perhaps, in reality, the Earth is both young and old. Young? If she is not young at present, perhaps she *will* be so in future. Old? If she is not old at this moment, perhaps she *has* been old, and has a fair chance of becoming so again. In fact, she is a Phœnix that is known to have secret processes for rebuilding herself out of her own ashes. Little doubt there is but she has seen many a birth-day, many a funeral night, and many a morning of resurrection. For, listen:—Where now the mightiest of oceans rolls in pacific beauty, once were anchored continents and boundless forests. Where the south pole now shuts her frozen gates inhospitably against the intrusions of flesh, once were probably accumulated the ribs of empires; man's imperial forehead, woman's roseate lips, gleamed upon ten thousand hills; and there were innumerable contributions to antarctic journals almost as good (but not quite) as our own. Even within our domestic limits, even where little England, in

her south-eastern quarter, now devolves so quietly to the sea her sweet pastoral rivulets, once came roaring down, in pomp of waters, a regal Ganges,* that drained some hyperbolical continent, some Quinbus Flestrin of Asiatic proportions, long since gone to the dogs. All things pass away. Generations wax old as does a garment: but eternally God says:—"Come again, ye children of men." Wildernesses of fruit, and worlds of flowers, are annually gathered in solitary South America to ancestral graves: yet still the Fauna of Earth, yet still the Flora of Earth, yet still the Sylva of Earth, does not become superannuated, but blossoms in everlasting youth. Not otherwise by secular periods, known to us geologically as facts, though obscure as durations, *Tellus* herself, the planet, as a whole, is for ever working by golden balances of change and compensation of ruin and restoration. She recasts her glorious habitations in decomposing them; she lies down for death, which perhaps a thousand times she has suffered; she rises for a new birth, which perhaps for the thousandth time has glorified her disc. Hers is the wedding-garment, hers is the shroud, that eternally is being woven in the loom of *palingenesis*. And God imposes upon her the awful necessity of working for ever at her own grave, yet of listening for ever to his far-off trumpet of resurrection.

If this account of the matter be just, and were it not treasonable to insinuate the possibility of an error against so great a swell as Immanuel Kant, one would be inclined

* "*Ganges:*"—Dr Nichol calls it by this name for the purpose of expressing its grandeur; and certainly, in breadth, in diffusion at all times, but especially in the rainy season, the Ganges is the supreme river in our British orient. Else, as regards the body of water discharged, the absolute payments made into the sea's exchequer, and the majesty of column riding downwards from the Himalaya, I believe that, since Sir Alexander Burnes's measurements, the Indus ranks foremost by a long chalk.

to fancy that Mr Kant had really been dozing a little on this occasion; or, agreeably to his own illustration elsewhere, that he had realised the pleasant picture of one learned doctor trying to milk a he-goat, whilst another doctor, equally learned, holds the milk-pail below.* And there is apparently this two-edged embarrassment pressing upon the case—that, if our dear excellent mother the Earth could be persuaded to tell us her exact age in Julian years, still *that* would leave us all as much in the dark as ever: since, if the answer were, "Why, children, at my next birth-day I shall count a matter of some million centuries," we should still be at a loss to *value* her age: would it mean that she was a mere chicken, or that she was "getting up in years?" On the other hand, if (declining to state any odious circumstantialities) she were to reply, "No matter, children, for my precise years, which are disagreeable remembrances; I confess generally to being a lady of a certain age"—here, in the inverse order, given the *valuation* of the age, we should yet be at a loss for the *absolute* years numerically: would a "certain age" mean that "mamma" was a million, or perhaps not much above seventy thousand?

Every way, you see, reader, there are difficulties. But two things used to strike me as unaccountably overlooked by Kant; who, to say the truth, was profound—yet at no time very agile—in the character of his understanding. First, what age now might we take our brother and sister planets to be? For *this* determination as to a point in *their* constitution, will do something to illustrate our own. We

* Kant applied this illustration to the case where one worshipful scholar proposes some impossible problem (as the squaring of the circle, or the perpetual motion), which another worshipful scholar sits down to solve. The reference was of course to Virgil's line—"Atque idem jungat vulpes, et *mulgeat hircos*."

are as good as they, I hope, any day; perhaps, in a growl, one might insinuate—*better*. It's not at all likely that there can be any great disproportion of age amongst children of the same household: and therefore, since Kant always countenanced the idea that Jupiter had not quite finished the upholstery of his extensive premises, as a comfortable residence for man, Jupiter having, perhaps, a fine family of mammoths, but in Kant's opinion as yet no family at all of "humans," Kant was bound, *ex analogo*, to hold that any little precedency in the trade of living, on the part of our own mother Earth, could not count for much in the long run. At Newmarket or Doncaster, the start is seldom mathematically true; trifling advantages will survive all human trials after abstract equity; and the logic of this case argues, that any few thousands of years by which Tellus may have got ahead of Jupiter, such as the having finished her Roman Empire, finished her Crusades, and finished her French Revolution, virtually amounts to little or nothing; indicates no higher proportion to the total scale upon which she has to run, than the few tickings of a watch by which one horse at the start for the Leger is in advance of another. When checked in our chronology by each other, it transpires that, in effect, we are but executing the nice manœuvre of a start; and that the small matter of three or four thousand years, by which we may have advanced our own position beyond some of our planetary rivals, is but the outstretched neck of an uneasy horse at Doncaster. This is *one* of the data overlooked by Kant; and the less excusably overlooked, because it was his own peculiar doctrine—that uncle Jupiter ought to be considered a greenhorn. Suppose, then, that Jupiter is a younger brother of our mamma; yet, if he is a brother at all, he cannot be so very wide of our own chronology; and

therefore the first *datum* overlooked by Kant was—the analogy of our whole planetary system. A second datum, as it always occurred to myself, might reasonably enough be derived from the intellectual vigour of us men. If our mother could, with any show of reason, be considered an old decayed lady, snoring stentorously in her arm-chair, there would naturally be some *aroma* of phthisis, or apoplexy, beginning to form about *us*, that are her children. But *is* there? If ever Dr Johnson said a true word, it was in the reply which he made upon this question to the Scottish judge, Burnett, so well known to the world as Lord Monboddo. The judge, a learned man, but obstinate as a mule in certain prejudices, had said, querulously, "Ah, doctor, we are poor creatures, we men of the eighteenth century, by comparison with our forefathers!"—"Oh no, my lord," said Johnson, "we are quite as strong as our ancestors, and a great deal wiser." Yes; our kick is, to the full, as dangerous, and our logic does three times as much execution. This would be a complex topic to treat effectively; and I wish merely to indicate the opening which it offers for a most decisive order of arguments in such a controversy. If the Earth were on her last legs, we her children could not be very strong or healthy. Whereas, in almost every mode of intellectual power, we are a match for the most conceited of elder generations; and in some modes we have energies exclusively our own. Amongst a thousand indications of strength and budding youth, I will mention two:—Is it likely, is it plausible, that we children of Earth should just begin to find out effective methods by steam of traversing land and sea, when the human race had a summons to leave both? Is it not, on the contrary, a clear presumption that the great career of earthly nations is but on the point of opening,

when the main obstacles to effectual locomotion, and therefore to extensive human intercourse, are first of all beginning to give way? Secondly, I ask peremptorily, Does it stand with good sense, is it reasonable, that Earth is waning, science drooping, man looking downward, precisely in that epoch when, first of all, man's eye is arming itself for looking effectively into the mighty depths of space? A new era for the human intellect, upon a path that lies amongst its most aspiring, is promised, is inaugurated, by Lord Rosse's almost awful telescope.

What is it, then, that Lord Rosse has accomplished? He has accomplished that which once the condition of the telescope not only refused its permission to hope for, but expressly bade man to despair of. Once, and not very long ago, it was said, Hope for no further improvement of the telescope: and why? Because, concurrently with all increase in the space-penetrating power, there arises an increasing confusion in the images reflected. As the power of this instrument advances in one direction, correspondingly it recedes in another. This evil, however, was surmounted by others: and a new career was opened to the telescope with a new range of powers. These powers —how have they been used by Lord Rosse? What is it that he has revealed? Most truly we may say, that he has revealed more by far than he found. The theatre to which he has introduced us is *immeasurably* beyond the old one which he found. To say that he found, in the visible universe, a little wooden theatre of Thespis, a *tréteau* or shed of vagrants, and that he presented us, at a price of incalculable anxiety, with a Roman colosseum— *that* is to say little. Columbus, when he introduced the Old World to the New, did in fact only introduce the majority to the minority; but Lord Rosse has introduced the mi-

nority to the majority. Augustus Cæsar made it his boast, that he had found the city of Rome built of brick, and that he left it built of marble: *lateritiam invenit, marmoream reliquit.* Lord Rosse may say, even if to-day he should die, "I found God's universe represented for human convenience, even after all the sublime discoveries of Herschel, upon a globe or spherical chart having a radius of one hundred and fifty feet; and I left it sketched upon a similar chart, keeping exactly the same scale of proportions, but now elongating its radius into one thousand feet."

Great is the mystery of Space, greater is the mystery of Time. Either mystery grows upon man, as man himself grows; and either seems to be a function of the godlike which is in man. In reality, the depths and the heights which are in man, the depths by which he searches, the heights by which he aspires, are but projected and made objective externally in the three dimensions of space which are outside of him. He trembles at the abyss into which his bodily eyes look down, or look up; not knowing that abyss to be, not always consciously suspecting it to be, but by an instinct written in his prophetic heart feeling it to be, boding it to be, fearing it to be, and sometimes hoping it to be, the mirror to a mightier abyss that will one day be expanded in himself. Even as to the sense of space, which is the lesser mystery than time, I know not whether the reader has remarked that it is one which swells upon man with the expansion of his mind, and that it is probably peculiar to the mind of man. An infant of a year old, or oftentimes even older, takes no notice of a sound, however loud, which is a quarter-of-a-mile removed, or even in a distant chamber. And brutes, even of the most enlarged capacities, seem not to have any commerce with distance: distance is probably not revealed to them except

indirectly. An animal desire, or a deep animal hostility, may render sensible a distance which else would not be sensible; but not render it sensible *as* a distance. Hence perhaps is explained, and not out of any self-oblivion from higher enthusiasm, a fact that often has occurred, of deer, or hares, or foxes, and the pack of hounds in pursuit, chaser and chased, all going headlong over a precipice together. Depth or height does not readily manifest itself to *them;* so that any *strong* motive is sufficient to overpower the sense of it. Man only has a natural function for expanding, on an illimitable sensorium, the illimitable growths of space. Man, coming to the precipice, reads his danger; the brute perishes: man is saved; but the horse is saved by his rider.

If this sounds in the ear of some a doubtful refinement, the doubt applies only to the lowest degrees of space. For the highest, it is certain that brutes have no perception. To man is as much reserved the prerogative of perceiving space in its higher extensions, as of geometrically constructing the relations of space. And the brute is no more capable of apprehending abysses through his eye, than he can build upwards or can analyse downwards the aerial synthesis of Geometry. Such, therefore, as is space for the grandeur of man's perceptions, such as is space for the benefit of man's towering mathematic speculations, such—*i. e.*, of that nature—is our debt to Lord Rosse—as being the philosopher who has most pushed back the frontiers of our conquests upon this *exclusive* inheritance of man. We have all heard of a king that, sitting on the sea-shore, bade the waves, as they began to lave his feet, upon their allegiance to retire. *That* was said not vainly or presumptuously, but in reproof of sycophantic courtiers. Now, however, we see in good earnest another man, wielding

another kind of sceptre, and sitting enthroned upon the shores of infinity, that says to the ice which had frozen up our progress, "Melt thou before my breath!" that says to the rebellious *nebulæ*, "Submit, and burst into blazing worlds!" that says to the gates of darkness, "Roll back, ye barriers, and no longer hide from us the infinities of God!"

If on some moonless night, in some fitting condition of the atmosphere, Lord Rosse would permit the reader and myself to walk into the front drawing-room of his telescope, then I might say to my companion, Come, and I will show you what is sublime! In fact, what I am going to lay before him from Dr Nichol's work is, or at least *would* be (when translated into Hebrew grandeur by the mighty telescope), a step above even that object which some four-and-thirty years ago in the British Museum struck me as simply the sublimest sight which in this sight-seeing world I had seen. It was the Memnon's head, then recently brought from Egypt. I looked at it, as the reader must suppose, in order to understand the depth which I have here ascribed to the impression, not as a human, but as a symbolic head; and what it symbolised to me were:—1. The peace which passeth all understanding. 2. The eternity which baffles and confounds all faculty of computation; the eternity which *had* been, the eternity which *was* to be. 3. The diffusive love, not such as rises and falls upon waves of life and mortality, not such as sinks and swells by undulations of time, but a procession—an emanation from some mystery of endless dawn. You durst not call it a smile that radiated from the lips; the radiation was too awful to clothe itself in adumbrations or memorials of flesh.

In that mode of sublimity, perhaps, I still adhere to my first opinion, that nothing so great was ever beheld. The atmosphere for *this*, for the Memnon, was the breathless-

ness which belongs to a saintly trance; the holy thing seemed to live by silence. But there *is* a picture, the pendant of the Memnon, there *is* a dreadful cartoon, from the gallery which has begun to open upon Lord Rosse's telescope, where the appropriate atmosphere for investing it must be drawn from another silence, from the frost and from the eternities of death. It is the famous *nebula* in the constellation of Orion; famous for the unexampled defiance with which it resisted all approaches from the most potent of former telescopes; famous for its frightful magnitude, and for the frightful depth to which it is sunk in the abysses of the heavenly wilderness; famous just now for the submission with which it has begun to render up its secrets to the all-conquering telescope; and famous in all time coming for the horror of the regal phantasma which it has perfected to eyes of flesh. Had Milton's "incestuous mother," with her fleshless son, and with the warrior angel, his father, that led the rebellions of heaven, been suddenly unmasked by Lord Rosse's instrument, in these dreadful distances before which, simply as expressions of resistance, the mind of man shudders and recoils, there would have been nothing more appalling in the exposure; in fact, it would have been essentially the same exposure: the same expression of power in the detestable phantom, the same rebellion in the attitude, the same pomp of malice in the features towards a universe seasoned for its assault.

Description of the Nebula in Orion, as forced to show out*

* In reply to various dissenting opinions which have reached me on this subject from different quarters, it has become necessary to say a word or two upon this famous nebula in Orion. All such appearances, whether seen in the fire, or in the clouds, or in the arbitrary combinations of the stars, are read differently by different people. Even where the grouping is exactly the same, being so rigorously limited as to exclude all action of caprice, the result may yet be very different. The expres-

by Lord Rosse.—You see a head thrown back, and raising its face (or eyes, if eyes it had) in the very anguish of hatred, to some unknown heavens. What *should* be its skull wears what *might* be an Assyrian tiara, only ending behind in a floating train. This head rests upon a beautifully developed neck and throat. All power being given to the awful enemy, he is beautiful where he pleases, in order to point and envenom his ghostly ugliness. The mouth, in that stage of the apocalypse which Sir John Herschel was able to arrest in his eighteen-inch mirror, is amply developed. Brutalities unspeakable sit upon the upper lip, which is confluent with a snout; for separate nostrils there are none. Were it not for this one defect of nostrils; and, even in spite of this defect (since, in so mys-

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sion altogether changes, if the key-note is differently interpreted: and this difference will be much greater, if any latitude is allowed to the original combination of those starry elements out of which the particular synthesis is obtained. Aware of all this, I cannot complain of those who have not been able to read the same dreadful features in the Orion nebula as I myself have read. But two classes of objectors I am entitled to repel more peremptorily—viz., those who have not taken the trouble to look at Professor Nichol's portrait of this *nebula* in the right position: for it happens that, in the professor's book, it is placed upside down as regards the natural position of a human head. Secondly, and still more, I am entitled to complain of others, whose sole objection is, that the earliest revelation of this nebular apparition by Lord Rosse's telescope has by the same telescope been greatly modified. What of *that?* Who doubts that it would be modified? It is enough that once, in a single stage of the examination, this apparition put on the figure here represented, and for a momentary purpose here dimly deciphered. Take Wordsworth's fine sonnet upon cloud mimicries, drawn from "all the fuming vanities of earth," either that on the Hamilton Hills in Yorkshire, or that from the plains of France, or that labyrinth of terraces and towers which revealed itself in the very centre of a storm (see the fourth book of the "Excursion")—would it have been any rational objection to these grand pictures that the whole had vanished within the hour? He who fancies *that*, does not understand the original purpose in holding up a mirror of description to appearances so grand, and in a dim sense often so symbolic.

terious a mixture of the angelic and the brutal, we may suppose the sense of odour to work by some compensatory organ), one is reminded by the phantom's attitude of a passage ever memorable, in Milton: that passage, I mean, where Death first becomes aware, soon after the original trespass, of his own future empire over man. The "meagre shadow" even smiles (for the first time and the last) on apprehending his own abominable bliss, by apprehending from afar the savour "of mortal change on earth:"—

> "Such a scent" (he says) "I draw
> Of carnage, prey innumerable."

As illustrating the attitude of the phantom in Orion, let the reader allow me to quote the tremendous passage—

> "So saying, with delight he snuff'd the smell
> Of mortal change on earth. As when a flock
> Of ravenous fowl, though many a league remote,
> Against the day of battle, to a field,
> Where armies lie encamp'd, come flying, lured
> With scent of living carcases design'd
> For death, the following day, in bloody fight;
> So scented the grim feature, and upturn'd
> His nostril wide into the murky air,
> Sagacious of his quarry from so far." *

But the lower lip, which is drawn inwards with the curve of a marine shell—oh, what a convolute of cruelty and revenge is *there!* Cruelty!—to whom? Revenge!—for what? Pause not to ask; but look upwards to other mysteries. In the very region of his temples, driving itself downwards into his cruel brain, and breaking the continuity of his diadem, is a horrid chasm, a ravine, a shaft,

* I have never met with any notice of Milton's obligation to Lucan in this tremendous passage; perhaps the most sublime, all things considered, that exists in human literature. The words in Lucan close thus:—

> "Et nare sagaci
> Aëra non sanum, tactumque cadavere sensit."

that many centuries would not traverse; and it is serrated on its posterior wall with a harrow that is partly hidden. From the anterior wall of this chasm rise, in vertical directions, two processes; one perpendicular, and rigid as a horn, the other streaming forward before some portentous breath. What these could be, seemed doubtful; but now, when further examinations by Sir John Herschel, at the Cape of Good Hope, have filled up the scattered outline with a rich umbrageous growth, one is inclined to regard them as the plumes of a sultan. Dressed he is, therefore, as well as armed. And finally comes Lord Rosse, that glorifies him with the jewellery* of stars: he is now a vision "to dream of, not to tell:" he is ready for the worship of those that are tormented in sleep: and the stages of his solemn uncovering by astronomy, first by Sir W. Herschel, secondly by his son, and finally by Lord Rosse, is like the reversing of some heavenly doom, like the raising one after another of the seals that had been sealed by the angel in the Revelation.

Herschel the elder, having greatly improved the telescope, began to observe with special attention a class of remarkable phenomena in the starry world hitherto unstudied—viz., milky spots in various stages of diffusion. The nature of these appearances soon cleared itself up thus far,

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"*The jewellery of stars:*"—And one thing is very remarkable, viz., that not only the stars justify this name of jewellery, as usual, by the life of their splendour, but also, in this case, by their arrangement. No jeweller could have set, or disposed with more art, the magnificent quadrille of stars which is placed immediately below the upright plume. There is also another, a truncated quadrille, wanting only the left hand star (or you might call it a bisected lozenge) placed on the diadem, but obliquely placed as regards the curve of that diadem. Two or three other arrangements are striking, though not equally so, both from their regularity and from their repeating each other, as the forms in a kaleidoscope.

that generally they were found to be starry worlds, separated from ours by inconceivable distances, and in that way concealing at first their real nature. The whitish gleam was the mask conferred by the enormity of their remotion.

This being so, it might have been supposed that, *as* was the faintness of those cloudy spots or *nebulæ*, such was the distance. But *that* did not follow: for, in the treasury of nature, it turned out that there were other resources for modifying the powers of distance, for muffling and unmuffling the voice of stars. Suppose a world at the distance x; which distance is so great as to make the manifestation of that world weak, milky, nebular. Now let the secret power that wields these awful orbs push this world back to a double distance! *that* should naturally make it paler and more dilute than ever: and yet, by *compression*, by deeper centralisation, this effect shall be defeated; by forcing into far closer neighbourhood the stars which compose this world, again it shall gleam out brighter when at $2x$ than when at x. At this point of compression, let the great moulding power a second time push it back; and a second time it will grow faint. But once more let this world be tortured into closer compression, again let the screw be put upon it, and once again it shall shake off the oppression of distance as the dew-drops are shaken from a lion's mane. And thus, in fact, the mysterious architect plays at hide-and-seek with his worlds. "I will hide it," he says, "and it shall be found again by man; I will withdraw it into distances that shall seem fabulous, and again it shall apparel itself in glorious light; a third time I will plunge it into aboriginal darkness, and upon the vision of man a third time it shall rise with a new epiphany."

But, says the objector, there is no such world; there is no world that has thus been driven back, and depressed

from one deep to a lower deep. Granted: but the same effect, an illustration of the same law, is produced equally, whether you take four worlds, all of the same magnitude, and plunge them *simultaneously* into four different abysses, sinking by graduated distances one below another, or take one world, and plunge it to the same distances *successively*. So in geology, when men talk of substances in different stages, or of transitional states, they do not mean that they have watched the same individual *stratum* or *phenomenon*, exhibiting states removed from each other by depths of many thousand years; how could they? but they have seen one stage in the case A, another stage in the case B.

This point settled, let it now be remarked, that Herschel's resources enabled him to unmask many of these *nebulæ:* stars they were, and stars he forced them to own themselves. Why should any decent world wear an *alias?* There was nothing, you know, to be ashamed of in being an honest cluster of stars. Indeed, they seemed to be sensible of this themselves, and they now yielded to the force of Herschel's arguments so far as to show themselves in the new character of *nebulæ* spangled with stars; these are the *stellar nebulæ;* quite as much as you could expect in so short a time: Rome was not built in a day: and one must have some respect to stellar feelings. It was noticed, however, that where a bright haze, and not a weak milk-and-water haze, had revealed itself to the telescope, this, arising from a case of *compression* (as previously explained), required very little increase of telescopic power to force him into a fuller confession. He made a clean breast of it. But at length came a dreadful anomaly. A "nebula" in the constellation *Andromeda* turned restive; another in *Orion*, I grieve to say it, still more so. I confine myself to the latter. A very low power sufficed to bring him to

a slight confession, which in fact amounted to nothing; the very highest would not persuade him to show a star. And Herschel was thus led to infer two classes of *nebulæ*—one that were stars, and another that were *not* stars, nor ever were meant to be stars. Yet *that* was premature: he found at last, that, though not raised to the peerage of stars, finally they would be so: they were the matter of stars, and by gradual condensation would become suns, whose atmosphere, by a similar process of condensing, would become planets, capable of brilliant literati and of philosophers, in several volumes octavo. So stood the case for a long time; it was settled to the satisfaction of Europe that there were two classes of *nebulæ*—one that *were* worlds, one that were *not*, but only the pabulum of future worlds. Some, in fact, were worlds in *esse*, but some only in *posse*. Silence arose. A call was heard for Lord Rosse! and immediately his telescope walked into Orion; destroyed the supposed matter of stars; but, in return, created immeasurable worlds.

As a hint for apprehending the delicacy and difficulty of the process in sidereal astronomy, let the inexperienced reader figure to himself these separate cases of perplexity: 1. A perplexity where the dilemma arises from the collision between magnitude and distance:—is the size less, or the distance greater? 2. Where the dilemma arises between motions, a motion in ourselves doubtfully confounded with a motion in some external body; or, 3. Where it arises between possible positions of an object: is it a real proximity that we see between two stars, or simply an apparent proximity from lying in the same visual line, though in far other depths of space? As regards the first dilemma, we may suppose two laws, A and B, absolutely in contradiction, laid down at starting: A, that all fixed stars are precisely at the same *distance;* in

this case every difference in the apparent magnitude will indicate a corresponding difference in the real magnitude, and will measure that difference. B, that all the fixed stars are precisely of the same *magnitude;* in which case, every variety in the size will indicate a corresponding difference in the distance; and will measure that difference. Nor could we imagine any exception to these inferences from A or from B, whichever of the two were assumed, unless through optical laws that might not equally affect objects under different circumstances; I mean, for instance, that might suffer a disturbance as applied under hypoth. B, to different depths in space, or under hypoth. A, to different arrangements of structure in the star. But thirdly, it is certain that neither A nor B is the abiding law: and next, it becomes an object, by science and by instruments, to distinguish more readily and more certainly between the cases where the distance has degraded the size, and the cases where the size, being *really* less, has caused an exaggeration of the distance: or, again, where the size being really less, yet co-operating with a distance really greater, may degrade the estimate (though travelling in a right direction) below the truth; or again, where the size being really less, yet counteracted by a distance also less, may equally disturb the truth of human measurements, and so on.

A second large order of equivocating appearances will arise, not as to magnitude, but as to motion. If it could be a safe assumption, that the system to which our planet is attached were absolutely fixed and motionless, except as regards its own *internal* relations of movement, then every change outside of us, every motion that the registers of astronomy had established, would be objective, and not subjective. It would be safe to pronounce at once that it

was a motion in the object contemplated, *not* in the subject contemplating. Or, reversely, if it were safe to assume, as a universal law, that no motion was possible in the starry heavens, then every change of relations in space, between ourselves and them, would indicate and would measure a progress, or regress, on the part of our solar system, in certain known directions. But now, because it is not safe to rest in either assumption, the range of possibilities for which science has to provide is enlarged; the immediate difficulties are multiplied; but with the result (as in the former case) of reversionally expanding the powers, and consequently the facilities, lodged both in the science and in the arts ministerial to the science. Thus, in the constellation *Cygnus*, there is a star gradually changing its relation to our system, whose distance from ourselves (as Dr Nichol tells us) is ascertained to be about six hundred and seventy thousand times our own distance from the sun—that is, neglecting minute accuracy, about six hundred and seventy thousand stages of one hundred millions miles each. This point being known, it falls within the *arts* of astronomy to translate this apparent angular motion into miles; and, presuming this change of relation to be not in the star, but really in ourselves, we may deduce the velocity of our course, we may enter into our *log* daily the rate at which our whole solar system is running. Bessel, it seems, the eminent astronomer who died lately, computed this velocity to be such (viz., three times that of our own earth in its proper orbit) as would carry us to the star in forty-one thousand years. But, in the meantime, the astronomer is to hold in reserve some small share of his attention, some trifle of a side-glance, now and then, to the possibility of an error, after all, in the main assumption: he must watch the indications, if any such should arise, that not

ourselves, but the star in *Cygnus*, is the real party concerned, in drifting at this shocking rate, with no prospect of coming to an anchorage.*

Another class, and a frequent one, of equivocal phenomena—phenomena that are reconcilable indifferently with either of two assumptions, though less plausibly reconciled with the one than with the other—concerns the position of stars that seem connected with each other by systematic relations, and which yet *may* lie in very different depths of space, being brought into seeming connection only by the human eye. There have been, and there are, cases where two stars dissemble an interconnection which they really *have*, and other cases where they simulate an interconnection which they have *not*. All these cases of simulation and dissimulation torment the astronomer by multiplying his perplexities, and deepening the difficulty of escaping them. He cannot get at the truth: in many cases, magnitude and distance are in collusion with each other to deceive him; motion subjective is in collusion with motion objective; duplex systems are in collusion with fraudulent

* It is worth adding at this point, whilst the reader remembers without effort the numbers, viz., forty-one thousand years, for the time (the space being our own distance from the sun repeated six hundred and seventy thousand times), what would be the time required for reaching, in the *body*, that distance to which Lord Rosse's six-feet mirror has so recently extended our *vision*. The time would be, as Dr Nichol computes, about two hundred and fifty millions of years, supposing that our rate of travelling was about three times that of our earth in its orbit. Now, as the velocity is assumed to be the same in both cases, the ratio between the distance (already so tremendous) of Bessel's 61 *Cygni*, and that of Lord Rosse's farthest frontier, is as forty-one thousand to two hundred and fifty millions. This is a simple rule-of-three problem for a child. And the answer to it will, perhaps, convey the simplest expression of the superhuman power lodged in the new telescope: as is the ratio of forty-one thousand to two hundred and fifty million, so is the ratio of our own distance from the sun multiplied by six hundred and seventy thousand, to the outermost limit of Lord Rosse's sidereal vision.

stars, having no real partnership whatever, but mimicking such a partnership by means of the limitations or errors affecting the human eye, where it can apply no other sense to aid or to correct itself. So that the business of astronomy, in these days, is no sinecure, as the reader perceives. And, by another evidence, it is continually becoming less of a sinecure. Formerly, one or two men—Tycho, suppose, or, in a later age, Cassini, Horrox, and Bradley—had observatories: one man, suppose, observed the stars for all Christendom; and the rest of Europe observed *him*. But now, up and down Europe, from the deep blue of Italian skies* to the cold frosty atmospheres of St Petersburg and Glasgow, the stars are conscious of being watched everywhere; and if all astronomers do not publish their observations, all use them in their speculations. New and brilliantly-appointed observatories are rising in every latitude, or risen; and none, by the way, of these new-born observatories is more interesting, from the circumstance of its position, or more *picturesque* to a higher organ than the eye—viz., to the human heart—than the New Observatory raised by the University of Glasgow.

The New Observatory of Glasgow is now, I believe, finished; and the only fact connected with its history that was painful, as embodying and recording that Vandal alienation from science, literature, and all their interests, which has ever marked our too haughty and Caliph-Omar-like British Government, lay in the circumstance that the glasses of the apparatus, the whole mounting of the esta-

* "*Deep blue of Italian skies:*"—Which deep blue, however, is denied by some people, who contend that, though often introduced into the pictures of the great Italian masters, since the realities of nature must be continually modified by the learned artist for purposes of effect, in reality the skies of Italy are as often of a pale French grey as those of more northern lands.

blishment, in so far as it was a scientific establishment, and even the workmen for putting up the machinery, were imported from Bavaria. We, that once bade the world stand aside when the question arose about glasses, or the graduation of instruments, were now literally obliged to stand cap in hand, bowing to Mr Somebody, successor of Frauenhofer or Frauendevil, in Munich! Who caused *that*, we should all be glad to know, if not the wicked Treasury, that killed the hen that laid the golden eggs by taxing her until her spine broke? It is to be hoped that, at this moment, and specifically for this offence, some scores of Exchequer men, chancellors, and other rubbish, are in purgatory, and perhaps working, with shirt-sleeves tucked up, in purgatorial glass-houses, with very small allowances of beer, to defray the cost of perspiration. But why trouble a festal remembrance with commemorations of crimes or criminals? What makes the Glasgow Observatory so peculiarly interesting is its position, connected with and overlooking so vast a city, having as many thousands of inhabitants as there are days in a year (I so state the population, in order to assist the reader's memory), and nearly all children of toil; and a city, too, which, from the necessities of its circumstances, draws so deeply upon that fountain of misery and guilt which some ordinance, as ancient as "our father Jacob," with his patriarchal well for Samaria, has bequeathed preferentially to manufacturing towns—to Ninevehs, to Babylons, to Tyres. How tarnished with eternal canopies of smoke, and of sorrow; how dark with agitations of many orders, is the mighty town below! How serene, how quiet, how lifted above the confusion, and the roar, and the strifes of earth, is the solemn observatory that crowns the heights overhead! And duly, at night, just when the toil of overwrought

Glasgow is mercifully relaxing, then comes the summons to the labouring astronomer. Everywhere the astronomer speaks not of the night, but of the day and the flaunting daylight, as the hours "in which no man can work." And the least reflecting of men must be impressed by the idea, that at wide intervals, but intervals scattered over Europe, whilst "all that mighty heart" is, by sleep, resting from its labours, secret eyes are lifted up to heaven in astronomical watch-towers; eyes that keep watch and ward over spaces that make us dizzy to remember, that register the promises of comets, and disentangle the labyrinths of worlds.

Another feature of interest, connected with the Glasgow Observatory, is personal, and founded on the intellectual characteristics of the present professor. As a popularising astronomer, he has done more for the benefit of his great science than all the rest of Europe combined; and now, when he notices, without murmur, the fact that his office of popular teacher is almost taken out of his hands (so many are they who have trained of late for the duty), that change has, in fact, been accomplished through knowledge, through explanations, through suggestions, dispersed and prompted by himself.

For my own part, as one belonging to the laity, and not to the *clerus*, in the science of astronomy, I could scarcely have presumed to report minutely, or to sit in the character of dissector upon the separate details of Dr Nichol's works, either this, or those which have preceded it. But in this view it is sufficient to have made the general acknowledgment which already *has* been made, that Dr Nichol's works, and his oral lectures upon astronomy, are to be considered as the *fundus* of the *popular* knowledge on that science now working in this generation. More im-

portant it is, and more in reconciliation with the tenor of my own ordinary studies, to notice the philosophic spirit in which Dr Nichol's works are framed, and the lofty character of that enthusiasm which sustains his intellectual advances. In reading astronomical works, there arises (from old experience of what is usually most faulty) a wish either for the naked severities of science, with a total abstinence from *all* display of enthusiasm; or else, if the cravings of human sensibility *are* to be met and gratified, that it shall be by an enthusiasm unaffected and grand as its subject. Of that kind is the enthusiasm of Dr Nichol.

There was a man in the last century, and an eminent man too, who used to say, that whereas people in general pretended to admire astronomy as being essentially sublime, he for *his* part looked upon all that sort of thing as a swindle; and, on the contrary, he regarded the solar system as decidedly vulgar; because the planets were so infernally punctual, they kept time with such horrible precision, that they forced him, whether he would or no, to think of post-office clocks, mail-coaches, and book-keepers. Regularity may be beautiful, but it excludes the sublime. What he wished for was something like Lloyd's list:—

Comets—due 3; arrived 1.
Mercury, when last seen, appeared to be distressed; but made no signals.
Pallas and *Vesta*, not heard of for some time; supposed to have foundered.
Moon, spoken last night through a heavy bank of clouds; out sixteen days: all right.

Now this poor man's misfortune was, to have lived in the days of mere planetary astronomy. At present, when our own little system, with all its grandeurs, has dwindled by comparison to a subordinate province, if any man is

bold enough to say so, a poor shivering unit amongst myriads that are brighter, we ought no longer to talk of astronomy, but of *the astronomies*. There is, 1. the planetary; 2. the cometary; 3. the sidereal, perhaps also others; as, for instance, even yet, 4. the nebular; because, though Lord Rosse has smitten it with a rod like the son of Amram's, has made it open, and has cloven a path through it, yet other and more fearful *nebulæ* may loom in sight (if further improvements should be effected in the telescope), that may puzzle even Lord Rosse. That would be vexatious. But no matter. What's a *nebula*, what's a world, more or less? In the spiritual heavens are many mansions: in the starry heavens, that are now unfolding and preparing to unfold before us, are many vacant areas upon which the astronomer may pitch his secret pavilion. He may dedicate himself to the service of the *Double Suns;* he has my license to devote his whole time to the quadruple system of suns in *Lyrâ*. Swammerdam spent his life in a ditch, watching frogs and tadpoles; why may not an astronomer give nine lives, if he had them, to the watching of that awful appearance in *Hercules*, which pretends to some rights over our own system? Why may he not mount guard, with public approbation, for the next fifty years, upon the zodiacal light, the interplanetary ether, and other rarities, which the professional body of astronomers would naturally keep (if they could) for their own private enjoyment? There is no want of variety now, nor in fact of irregularity; so that our friend of the last century, who complained of the solar system as too monotonous, would not need to do so any longer. There are anomalies enough to keep him cheerful. And for all purposes of frightening us, anomalies in systems so vast are as good as a ghost.

But of all the novelties that excite my own interest in

the expanding astronomy of recent times, the most promising are those charming little pyrotechnic planetoids,* that variegate our annual course. It always struck me as disgusting, that, in going round the sun, we must be passing continually over old roads, and yet have no means of establishing an acquaintance with them: they might as well be new for every trip. Those chambers of ether, through which we are tearing along night and day (for *our* trains stops at no stations), doubtless, if we could put some mark upon them, must be old fellows perfectly liable to recognition. And yet, for want of such a mark, though all our lives flying past them and through them, we can never challenge them as old acquaintances. The same thing happens in the desert: one monotonous iteration of sand, sand, sand, unless where some miserable fountain stagnates, forbids all approach to familiarity: nothing is circumstantiated or differenced: travel it for three generations, and you are no nearer to identification of its parts; so that it amounts to travelling through an abstract idea. There is no Aristotelian *αναγνωρισις*, no recognition. For the desert, I suspect the thing is hopeless; but, as regards our planetary orbit, matters are mending: for the last six or seven years, these showers of falling stars, recurrent at known intervals, make those parts of the road *kenspeckle*

* "*Pyrotechnic planetoids:*"—The reader will understand me as alluding to the periodic shooting stars. It is now well known, that as, upon our own poor little earthly ocean, we fall in with certain phenomena as we approach certain latitudes, so also upon the great ocean navigated by our Earth, we fall in with prodigious showers of these meteors at periods no longer uncertain, but fixed as jail-deliveries. "These remarkable showers of meteors," says Dr Nichol, "observed at different periods in August and November, seem to demonstrate the fact, that, at those periods, we have come in contact with two streams of such planetoids then intersecting the earth's orbit." If they intermit, it is only because they are shifting their nodes, or points of intersection.

(to use an old Scottish word)—*i. e.*, liable to recognition, and distinguishable from the rest.* For years I have heard of them as celebrating two annual jubilees—one in August, one in November. You are a little too late,† reader, for seeing this year's summer's festival; but that's no reason why you should not engage a good seat for the November meeting; which, if I recollect, is about the 9th, or the Lord Mayor's day, and, on the whole, better worth seeing. For anything *we* know, this may be a great day in the earth's earlier history; she may have put forth her original rose on this day, or tried her hand at a primitive specimen of wheat; or she may, in fact, have survived some gunpowder plot about this time; so that the meteoric appearance may be a kind congratulating *feu-de-joie*, on the anniversary of the happy event. What it is that the "cosmogony man" in the "Vicar of Wakefield" would have thought of such novelties, whether he would have favoured us with his usual opinion upon such topics—viz.,

* Somewhere I have seen it remarked, that if on a public road you meet a party of four women, it is at least fifty to one that they are all laughing; whereas, if you meet an equal party of my own unhappy sex, you may wager safely that they are talking gravely, and that one of them is uttering the word *money*. Hence it must be—viz., because our sisters are too much occupied with the playful things of this earth, and our brothers with its gravities, that neither party sufficiently watches the skies. And *that* accounts for a fact which often has struck myself—viz., that, in cities, on bright moonless nights, when some brilliant skirmishings of the Aurora are exhibiting, or even a luminous arch, which is a broad riband of snowy light that spans the skies, positively unless I myself say to people, "Eyes upwards!" not one in a hundred, male or female, but fails to see the show, though it may be seen *gratis*, simply because their eyes are too uniformly reading the earth. This downward direction of the eyes, however, must have been worse in former ages: because else it never *could* have happened that, until Queen Anne's days, nobody ever hinted in a book that there *was* such a thing, or *could* be such a thing, as the Aurora Borealis; and in fact Halley had the credit of discovering it.

† "*Too late*:"—Originally this paper was published not far from midsummer.

that *anarchon ara kai ateleutaion to pan*—or have sported a new one exclusively for this occasion, may be doubtful. What it is that astronomers think, who are a kind of "cosmogony men," the reader may learn from Dr Nichol. (Note B, pp. 139, 140.)

In taking leave of a book and a subject so well fitted to draw out the highest mode of that grandeur, which *can* connect itself with the external, I would wish to contribute my own brief word of hômage to this grandeur, by recalling from a fading remembrance of twenty-five years back a short *bravura* of John Paul Richter, but in my own English version. I call it a *bravura*, as being intentionally a passage of display and elaborate execution; and in one sense I may call it partly "my own," since, at twenty-five years' distance (after one single reading), it would not have been possible for any man to report a passage of this length without *greatly* disturbing* the texture of the composition: by altering, though unintentionally, by adding, by subtracting, or by transposing, unavoidably one makes it partly one's own; but it is right to mention, that the sublime turn at the end belongs entirely to John Paul.

Dream-vision of the Infinite as it reveals itself in the Chambers of Space.

"God called up from dreams a man into the vestibule of heaven, saying, 'Come thou hither, and see the glory of my house.' And to the servants that stood around

* "*Disturbing*:"—Neither perhaps should I much have sought to avoid alterations, if the original had been lying before me: for it takes the shape of a dream; and this most brilliant of all German writers wanted in that field the severe simplicity, that horror of the *too much*, belonging to Grecian architecture, which is essential to the perfection of a dream considered as a work of art. Too elaborate he was, and too artificial, to realise the grandeur of the shadowy.

his throne he said, 'Take him, and undress him from his robes of flesh: cleanse his vision, and put a new breath into his nostrils: arm him with sail-broad wings for flight. Only touch not with any change his human heart—the heart that weeps and trembles.' It was done; and, with a mighty angel for his guide, the man stood ready for his infinite voyage; and from the terraces of heaven, without sound or farewell, at once they wheeled away into endless space. Sometimes with the solemn flight of angel wing they fled through Zaarrahs of darkness, through wildernesses of death that divided the worlds of life: sometimes they swept over frontiers, that were quickening under prophetic motions towards a life not yet realised. Then, from a distance that is counted only in heaven, light dawned for a time through a sleepy film: by unutterable pace the light swept to *them*, they by unutterable pace to the light: in a moment the rushing of planets was upon them: in a moment the blazing of suns was around them. Then came eternities of twilight, that revealed, but were not revealed. To the right hand and to the left towered mighty constellations, that by self-repetitions and by answers from afar, that by counter-positions, that by mysterious combinations, built up triumphal gates, whose architraves, whose archways—horizontal, upright—rested, rose—at altitudes, by spans—that seemed ghostly from infinitude. Without measure were the architraves, past number were the archways, beyond memory the gates. Within were stairs that scaled the eternities above, that descended to the eternities below: above was below, below was above, to the man stripped of gravitating body: depth was swallowed up in height insurmountable, height was swallowed up in depth unfathomable. Suddenly as thus they rode from infinite

to infinite, suddenly as thus they tilted over abysmal worlds, a mighty cry arose—that systems more mysterious, worlds more billowy—other heights, and other depths—were dawning, were nearing, were at hand. Then the man sighed, stopped, shuddered, and wept. His overladen heart uttered itself in tears; and he said, 'Angel, I will go no further. For the spirit of man aches under this infinity. Insufferable is the glory of God's house. Let me lie down in the grave, that I may find rest from the persecutions of the Infinite; for end, I see, there is none.' And from all the listening stars that shone around issued one choral chant—'Even so it is: angel, thou knowest that it is: end there is none, that ever yet we heard of.' 'End is there none?' the angel solemnly demanded. 'And is this the sorrow that kills you.' But no voice answered, that he might answer himself. Then the angel threw up his glorious hands to the heaven of heavens, saying, 'End is there none to the universe of God? Lo! also THERE IS NO BEGINNING.'"

POSTSCRIPT.

On throwing his eyes hastily over the preceding paper, the writer becomes afraid that some readers may give such an interpretation to a few playful expressions upon the age of our earth, &c., as to class him with those who use geology, cosmology, &c., for purposes of attack or insinuation against the Mosaic cosmogony, or generally against the silent scriptural compliances with the Jewish ignorance in matters of science. Upon this point, therefore, he wishes to make a firm explanation of his own opinions, which (whether right or wrong) will liberate him, once for all, from any such jealousy: and, at the same time, he takes the liberty, temperately but boldly, of challenging a special attention to this postscript, under the belief that, upon a question continually rising in importance, and provoking more and more of acrimonious controversy (viz., the true relations of the Bible to merely human science), this postscript offers two arguments, which are at once novel and conclusive as regards the main point at issue.

It is sometimes said, that a religious messenger from God does not come amongst men for the sake of teaching truths in science, or of correcting errors in science. Most justly is this said: but often in terms far too feeble. For generally these terms are such as to imply, that, although no direct and imperative function of his mission, it was yet open to him, as a permissible function—that, although not pressing with the force of an obligation upon the missionary, it was yet at his discretion—if not to correct other men's errors, yet at least in his own person to speak with scientific precision. I contend that it was *not*. I contend, that to have uttered

the truths of astronomy, of geology, &c., at the era of new-born Christianity, was not only *below* and *beside* the purposes of a religion, but would have been *against* them. Even upon errors of a far more important class than errors in science can ever be—superstitions, for instance, that degraded the very idea of God; prejudices and false usages, that laid waste human happiness (such as slavery, and many hundreds of other abuses that might be mentioned), the rule evidently acted upon by the Founder of Christianity was this—Given the purification of the well-head, once assumed that the fountains of truth are cleansed, all these derivative currents of evil will cleanse themselves. As a general rule, the branches of error were disregarded, and the roots only attacked. If, then, so lofty a station was taken with regard even to such errors as really *had* moral and spiritual relations, how much more with regard to the comparative trifles (as in the ultimate relations of human nature they are) of merely human science! But, for my part, I go further, and assert, that upon three reasons it was impossible for any messenger from God (or offering himself in that character) to have descended into the communication of truth merely scientific, or economic, or worldly. And the three reasons are these:—First, because such a descent would have degraded his mission, by lowering it to the base level of a collusion with human curiosity, or (in the most favourable case) of a collusion with petty and transitory interests. Secondly, because it would have ruined his mission, by disturbing its free agency, and misdirecting its energies, in two separate modes: first, by destroying the spiritual *auctoritas* (the prestige and consideration) of the missionary; secondly, by vitiating the spiritual atmosphere of his audience—that is, corrupting and misdirecting the character of their thoughts and expectations. He that in the early days of Christianity should have proclaimed the true theory of the solar system, or that by any chance word or allusion should then, in a condition of man so little prepared to receive such truths, have asserted or assumed the daily motion of the earth on its own axis, or its annual motion round the sun, would have found himself entangled at once and irretrievably in the following unmanageable consequences:—First of all, and instantaneously, he

would have been roused to the alarming fact, that, by this dreadful indiscretion, he himself, the professed deliverer of a new and spiritual religion, had in a moment untuned the spirituality of his audience. He would find that he had awakened within them the passion of curiosity—the most unspiritual of passions, and of curiosity in a fierce polemic shape. The very safest step in so deplorable a situation would be, instantly to recant. Already by this one may estimate the evil, when such would be its readiest palliation. For in what condition would the reputation of the teacher be left for discretion and wisdom as an intellectual guide, when his first act must be to recant—and to recant what to the whole body of his hearers would wear the character of a lunatic proposition. Such considerations might possibly induce him *not* to recant. But in that case the consequences are far worse. Having once allowed himself to sanction what his hearers regard as the most monstrous of paradoxes, he has no liberty of retreat open to him. He must stand to the promises of his own acts. Uttering the first truth of a science, he is pledged to the second; taking the main step, he is committed to all which follow. He is thrown at once upon the endless controversies which science in every stage provokes, and in none more than in the earliest. Starting, besides, from the authority of a divine mission, he could not (as others might) have the privilege of selecting arbitrarily or partially. If upon one science, then upon all; if upon science, then upon art; if upon art and science, then upon *every* branch of social economy his reformation and advances are equally due—due as to all, if due as to any. To move in one direction, is constructively to undertake for all. Without power to retreat, he has thus thrown the intellectual interests of his followers into a channel utterly alien to the purposes of a spiritual mission.

The spiritual mission, therefore, the purpose for which only the religious teacher was sent, has now perished altogether—overlaid and confounded by the merely scientific wranglings to which his own inconsiderate precipitance has opened the door. But suppose at this point that the teacher, aware at length of the mischief which he has caused, and seeing that the fatal error of uttering one solitary novel truth upon a matter of mere science is by inevitable conse-

quence to throw him upon a road leading altogether away from the proper field of his mission, takes the laudable course of confessing his error, and of attempting a return into his proper spiritual province. This may be his best course; yet, after all, it will not retrieve his lost ground. He returns with a character confessedly damaged. His very excuse rests upon the blindness and shortsightedness. which forbade his anticipating the true and natural consequences. Neither will his own account of the case be generally accepted. He will not be supposed to retreat from further controversy, as inconsistent with spiritual purposes, but because he finds himself unequal to the dispute. And, in the very best case, he is, by his own acknowledgment, tainted with human infirmity. He has been ruined for a servant of inspiration; and how? By a process, let it be remembered, of which all the steps are inevitable under the same agency: that is, in the case of any primitive Christian teacher having attempted to speak the language of scientific truth in dealing with the phenomena of astronomy, geology, or of any merely human knowledge.

Now, thirdly and lastly, in order to try the question in an extreme form, let it be supposed that, aided by powers of working miracles, some early apostle of Christianity should actually have succeeded in carrying through the Copernican system of astronomy as an article of blind belief sixteen centuries before the progress of man's intellect had qualified him for naturally developing that system. What, in such a case, would be the true estimate and valuation of the achievement? Simply this, that he had thus succeeded in cancelling and counteracting a determinate scheme of divine discipline and training for man. Wherefore did God give to man the powers for contending with scientific difficulties? Wherefore did he lay a secret train of continual occasions, that should rise, by relays, through scores of generations, for provoking and developing those activities in man's intellect, if, after all, he is to send a messenger of his own, more than human, to intercept and strangle all these great purposes? This is to mistake the very meaning and purposes of a revelation. A revelation is not made for the purpose of showing to indolent men that which, by faculties already given to them, they may show to them-

selves; no: but for the purpose of showing *that* which the moral darkness of man will not, without supernatural light, allow him to perceive. With disdain, therefore, must every thoughtful person regard the notion, that God could wilfully interfere with his own plans by accrediting ambassadors to reveal astronomy, or any other science, which he has commanded men, by qualifying men, to reveal for themselves.

Even as regards astronomy—a science so nearly allying itself to religion by the loftiness and by the purity of its contemplations—Scripture is nowhere the *parent* of any doctrine, nor so much as the silent sanctioner of any doctrine. It is made impossible for Scripture to teach falsely, by the simple fact that Scripture, on such subjects, will not condescend to teach at all. The Bible adopts the erroneous language of men (which at any rate it must do, in order to make itself understood), not by way of sanctioning a theory, but by way of using a fact. The Bible, for instance, *uses* (postulates) the phenomena of day and night, of summer and winter; and, in relation to their causes, speaks by the same popular and inaccurate language which is current for ordinary purposes, even amongst the most scientific of astronomers. For the man of science, equally with the populace, talks of the sun as rising and setting, as having finished half his day's journey, &c., and, without pedantry, could not in many cases talk otherwise. But the results, which are all that concern Scripture, are equally true, whether accounted for by one hypothesis which is philosophically just, or by another which is popular and erring.

Now, on the other hand, in geology and cosmology the case is stronger. *Here* there is no opening for a compliance even with a *language* that is erroneous; for no language at all is current upon subjects that have never engaged the popular attention. *Here*, where there is no such stream of apparent phenomena running counter (as in astronomy there is) to the real phenomena, neither is there any popular language opposed to the scientific. The whole are abstruse speculations, even as regards their objects, nor dreamed of as possibilities, either in their true aspects or their false aspects, till modern times. The Scriptures, therefore, nowhere allude to

such sciences, either as taking the shape of histories, applied to processes current and in movement, or as taking the shape of theories applied to processes past and accomplished. The Mosaic cosmogony, indeed, gives the succession of natural births; and probably the general outline of such a succession will be more and more confirmed as geology advances. But as to the time, the duration, of this successive evolution, it is the idlest of notions that the Scriptures either have, or could have, condescended to human curiosity upon so awful a prologue to the drama of this world. Genesis would no more have indulged so mean a passion with respect to the mysterious inauguration of the world, than the Apocalypse with respect to its mysterious close. "Yet the six *days* of Moses!" Days! But is it possible that human folly should go the length of understanding, by the Mosaical *day*, the mysterious *day* of that awful agency which moulded the heavens and the heavenly host, no more than the ordinary *nychthemeron* or cycle of twenty-four hours? The period implied in a *day*, when used in relation to the inaugural manifestation of creative power in that vast drama which introduces God to man in the character of a demiurgus, or creator of the world, indicated one stage amongst six; involving probably many millions of years. The silliest of nurses in her nursery babble could hardly suppose that the mighty process began on a Monday morning, and ended on Saturday night. If we are seriously to study the value and scriptural acceptation of scriptural words and phrases, I presume that our first business will be to collate the use of these words in one part of Scripture, with their use in other parts, holding the same spiritual relations. The creation, for instance, does not belong to the earthly or merely historical records, but to the spiritual records of the Bible; to the same category, therefore, as the prophetic sections of the Bible. Now, in those, and in the Psalms, how do we understand the word *day*? Is any man so little versed in biblical language as not to know, that (except in the merely historical parts of the Jewish records) every section of time has a secret and separate acceptation in the Scriptures? Does an *æon*, though a Grecian word, bear scripturally (either in Daniel or in St John) any sense known to Grecian ears? Do the seventy *weeks* of the

prophet mean weeks in the sense of human calendars? Already the Psalms (xc.), already St Peter (2d Epist.), warn us of a peculiar sense attached to the word *day* in divine ears. And who of the innumerable interpreters understands the twelve hundred and sixty days in Daniel, or his two thousand and odd days, to mean, by possibility, periods of twenty-four hours? Surely the theme of Moses was as mystical, and as much entitled to the benefit of mystical language, as that of the prophets.

The sum of this matter is this:—God, by a Hebrew prophet, is sublimely described as *the Revealer*; and, in variation of his own expression, the same prophet describes him as the Being "that knoweth the darkness." Under no idea can the relations of God to man be more grandly expressed. But of what is he the revealer? Not surely of those things which he has enabled man to reveal for himself, but of those things which, were it not through special light from heaven, must eternally remain sealed up in inaccessible darkness. On this principle we should all laugh at a revealed cookery. But essentially the same ridicule, not more, and not less, applies to a revealed astronomy, or a revealed geology. As a fact, there *is* no such astronomy or geology: as a possibility, by the *à priori* argument which I have used (viz., that a revelation on such fields would counteract *other* machineries of Providence), there *can* be no such astronomy or geology in the Bible. Consequently there *is* none. Consequently there can be no schism or feud upon *these* subjects between the Bible and the philosophies outside.

JOAN OF ARC.*

IN REFERENCE TO M. MICHELET'S HISTORY OF FRANCE.

WHAT is to be thought of *her*? What is to be thought of the poor shepherd girl from the hills and forests of Lorraine, that—like the Hebrew shepherd boy from the hills and forests of Judea—rose suddenly out of the quiet, out of the safety, out of the religious inspiration, rooted in deep pastoral solitudes, to a station in the van of armies,

* "*Arc*:"—Modern France, that should know a great deal better than myself, insists that the name is not D'Arc—*i. e.*, of Arc—but *Darc*. Now it happens sometimes, that if a person, whose position guarantees his access to the best information, will content himself with gloomy dogmatism, striking the table with his fist, and saying, in a terrific voice, "It *is* so, and there's an end of it," one bows deferentially, and submits. But if, unhappily for himself, won by this docility, he relents too amiably into reasons and arguments, probably one raises an insurrection against him that may never be crushed; for in the fields of logic one can skirmish, perhaps, as well as he. Had he confined himself to dogmatism, he would have intrenched his position in darkness, and have hidden his own vulnerable points. But, coming down to base reasons, he lets in light, and one sees where to plant the blows. Now, the worshipful reason of modern France for disturbing the old received spelling, is—that Jean Hordal, a descendant of *La Pucelle's* brother, spelled the name *Darc* in 1612. But what of that? It is notorious that what small matter of spelling Providence had thought fit to disburse amongst man in the seventeenth century was all monopolised by printers; now, M. Hordal was *not* a printer.

and to the more perilous station at the right hand of kings? The Hebrew boy inaugurated his patriotic mission by an *act*, by a victorious *act*, such as no man could deny. But so did the girl of Lorraine, if we read her story as it was read by those who saw her nearest. Adverse armies bore witness to the boy as no pretender; but so they did to the gentle girl. Judged by the voices of all who saw them *from a station of good-will*, both were found true and loyal to any promises involved in their first acts. Enemies it was that made the difference between their subsequent fortunes. The boy rose to a splendour and a noonday prosperity, both personal and public, that rang through the records of his people, and became a by-word amongst his posterity for a thousand years, until the sceptre was departing from Judah. The poor, forsaken girl, on the contrary, drank not herself from that cup of rest which she had secured for France. She never sang together with the songs that rose in her native Domrémy, as echoes to the departing steps of invaders. She mingled not in the festal dances at Vaucouleurs which celebrated in rapture the redemption of France. No! for her voice was then silent; no! for her feet were dust. Pure, innocent, noble-hearted girl! whom, from earliest youth, ever I believed in as full of truth and self-sacrifice, this was amongst the strongest pledges for *thy* truth, that never once—no, not for a moment of weakness—didst thou revel in the vision of coronets and honour from man. Coronets for thee! Oh no! Honours, if they come when all is over, are for those that share thy blood.* Daughter of Domrémy, when the gratitude of thy king shall awaken, thou wilt be sleeping the

* "*Those that share thy blood:*"—A collateral relative of Joanna's was subsequently ennobled by the title of *Du Lys*.

sleep of the dead. Call her, King of France, but she will not hear thee! Cite her by thy apparitors to come and receive a robe of honour, but she will be found *en contumace.* When the thunders of universal France, as even yet may happen, shall proclaim the grandeur of the poor shepherd girl that gave up all for her country, thy ear, young shepherd girl, will have been deaf for five centuries. To suffer and to do, that was thy portion in this life; that was thy destiny; and not for a moment was it hidden from thyself. Life, thou saidst, is short; and the sleep which is in the grave is long! Let me use that life, so transitory, for the glory of those heavenly dreams destined to comfort the sleep which is so long. This pure creature —pure from every suspicion of even a visionary self-interest, even as she was pure in senses more obvious—never once did this holy child, as regarded herself, relax from her belief in the darkness that was travelling to meet her. She might not prefigure the very manner of her death; she saw not in vision, perhaps, the aerial altitude of the fiery scaffold, the spectators without end on every road pouring into Rouen as to a coronation, the surging smoke, the volleying flames, the hostile faces all around, the pitying eye that lurked but here and there, until nature and imperishable truth broke loose from artificial restraints; —these might not be apparent through the mists of the hurrying future. But the voice that called her to death, *that* she heard for ever.

Great was the throne of France even in those days, and great was he that sat upon it: but well Joanna knew that not the throne, nor he that sat upon it, was for *her;* but, on the contrary, that she was for *them;* not she by them, but they by her, should rise from the dust. Gorgeous were the lilies of France, and for centuries had the

privilege to spread their beauty over land and sea, until, in another century, the wrath of God and man combined to wither them; but well Joanna knew, early at Domrémy she had read that bitter truth, that the lilies of France would decorate no garland for *her*. Flower nor bud, bell nor blossom, would ever bloom for *her*.

* * * * * *

But stay. What reason is there for taking up this subject of Joanna precisely in the spring of 1847? Might it not have been left till the spring of 1947? or, perhaps, left till called for? Yes, but it *is* called for; and clamorously. You are aware, reader, that amongst the many original thinkers whom modern France has produced, one of the reputed leaders is M. Michelet. All these writers are of a revolutionary cast; not in a political sense merely, but in all senses; mad, oftentimes, as March hares; crazy with the laughing gas of recovered liberty; drunk with the wine-cup of their mighty revolution, snorting, whinnying, throwing up their heels, like wild horses in the boundless Pampas, and running races of defiance with snipes, or with the winds, or with their own shadows, if they can find nothing else to challenge. Some time or other I, that have leisure to read, may introduce *you*, that have not, to two or three dozen of these writers; of whom I can assure you beforehand, that they are often profound, and at intervals are even as impassioned as if they were come of our best English blood. But now, confining our attention to M. Michelet, we in England,—who know him best by his worst book, the book against priests, &c.—know him disadvantageously. That book is a rhapsody of incoherence. But his "History of France" is quite another thing. A man, in whatsoever craft he sails, cannot stretch away out of sight when he is linked to the

windings of the shore by towing-ropes of history. Facts, and the consequences of facts, draw the writer back to the falconer's lure from the giddiest heights of speculation. Here, therefore—in his "France"—if not always free from flightiness, if now and then off like a rocket for an airy wheel in the clouds, M. Michelet, with natural politeness, never forgets that he has left a large audience waiting for him on earth, and gazing upwards in anxiety for his return: return, therefore, he does. But history, though clear of certain temptations in one direction, has separate dangers of its own. It is impossible so to write a history of France, or of England—works becoming every hour more indispensable to the inevitably-political man of this day—without perilous openings for error. If I, for instance, on the part of England, should happen to turn my labours into that channel, and (on the model of Lord Percy going to Chevy Chase)

> "A vow to God should make
> My pleasure in the Michelet woods
> Three summer days to take,"

probably, from simple delirium, I might hunt M. Michelet into *delirium tremens*. Two strong angels stand by the side of history, whether French history or English, as heraldic supporters: the angel of research on the left hand, that must read millions of dusty parchments, and of pages blotted with lies; the angel of meditation on the right hand, that must cleanse these lying records with fire, even as of old the draperies of *asbestos* were cleansed, and must quicken them into regenerated life. Willingly I acknowledge that no man will ever avoid innumerable errors of detail; with so vast a compass of ground to traverse, this is impossible; but such errors (though I have a bushel on hand, at M. Michelet's service) are not

the game I chase; it is the bitter and unfair spirit in which M. Michelet writes against England. Even *that*, after all, is but my secondary object; the real one is Joanna, the Pucelle d'Orleans for herself.

I am not going to write the history of *La Pucelle:* to do this, or even circumstantially to report the history of her persecution and bitter death, of her struggle with false witnesses and with ensnaring judges, it would be necessary to have before us *all* the documents, and therefore the collection only now forthcoming* in Paris. But *my* purpose is narrower. There have been great thinkers, disdaining the careless judgments of contemporaries, who have thrown themselves boldly on the judgment of a far posterity, that should have had time to review, to ponder, to compare. There have been great actors on the stage of trâgic humanity that might, with the same depth of confidence, have appealed from the levity of compatriot friends—too heartless for the sublime interest of their story, and too impatient for the labour of sifting its perplexities—to the magnanimity and justice of enemies. To this class belongs the Maid of Arc. The ancient Romans were too faithful to the ideal of grandeur in themselves not to relent, after a generation or two, before the grandeur of Hannibal. Mithridates—a more doubtful person—yet merely for the magic perseverance of his indomitable malice, won from the same Romans the only real honour that ever he received on earth. And we English have ever shown the same homage to stubborn enmity. To work unflinchingly for the ruin of England; to say through life, by word and by deed, *Delenda est Anglia Victrix!* that one purpose of malice, faithfully pursued, has

* "*Only now forthcoming:*"—In 1847 *began* the publication (from official records) of Joanna's trial. It was interrupted, I fear, by the convulsions of 1848; and whether even yet finished, I do not know.

quartered some people upon our national funds of homage as by a perpetual annuity. Better than an inheritance of service rendered to England herself, has sometimes proved the most insane hatred to England. Hyder Ali, even his son Tippoo, though so far inferior, and Napoleon, have all benefited by this disposition amongst ourselves to exaggerate the merit of diabolic enmity. Not one of these men was ever capable, in a solitary instance, of praising an enemy [what do you say to *that*, reader?], and yet, in *their* behalf, we consent to forget, not their crimes only, but (which is worse) their hideous bigotry and anti-magnanimous egotism—for nationality it was not. Suffrein, and some half-dozen of other French nautical heroes, because rightly they did us all the mischief they could (which was really great), are names justly reverenced in England. On the same principle, La Pucelle d'Orleans, the victorious enemy of England, has been destined to receive her deepest commemoration from the magnanimous justice of Englishmen.

Joanna, as we in England should call her, but, according to her own statement, Jeanne (or, as M. Michelet asserts, Jean*) D'Arc, was born at Domrémy, a village on the marches of Lorraine and Champagne, and dependent upon

* "*Jean.*"—M. Michelet asserts that there was a mystical meaning at that era in calling a child *Jean;* it implied a secret commendation of a child, if not a dedication, to St John the evangelist, the beloved disciple, the apostle of love and mysterious visions. But, really, as the name was so exceedingly common, few people will detect a mystery in calling a *boy* by the name of Jack, though it *does* seem mysterious to call a girl Jack. It may be less so in France, where a beautiful practice has always prevailed of giving to a boy his mother's name—preceded and strengthened by a male name, as *Charles Anne, Victor Victoire.* In cases where a mother's memory has been unusually dear to a son, this vocal memento of her, locked into the circle of his own name, gives to it the tenderness of a testamentary relique, or a funeral ring. I presume, therefore, that

the town of Vaucouleurs. I have called her a Lorrainer, not simply because the word is prettier, but because Champagne too odiously reminds us English of what are for *us* imaginary wines, which, undoubtedly, *La Pucelle* tasted as rarely as we English; we English, because the Champagne of London is chiefly grown in Devonshire; *La Pucelle*, because the Champagne of Champagne never, by any chance, flowed into the fountain of Domrémy, from which only she drank. M. Michelet will have her to be a *Champenoise*, and for no better reason than that she "took after her father," who happened to be a *Champenois*.

These disputes, however, turn on refinements too nice. Domrémy stood upon the frontiers, and, like other frontiers, produced a *mixed* race, representing the *cis* and the *trans*. A river (it is true) formed the boundary-line at this point —the river Meuse; and *that*, in old days, might have divided the populations; but in these days it did not: there were bridges, there were ferries and weddings crossed from the right bank to the left. Here lay two great roads, not so much for travellers that were few, as for armies that were too many by half. These two roads, one of which was the great high road between France and Germany, *decussated* at this very point; which is a learned way of saying that they formed a St Andrew's cross, or letter X. I hope the compositor will choose a good large X, in which case the point of intersection, the *locus* of conflux and intersection for these four diverging arms, will finish the reader's geographical education, by showing him to a hair's-breadth where it was that Domrémy stood. These roads, so grandly situated, as great trunk arteries between two mighty

La Pucelle must have borne the baptismal names of Jeanne Jean; the latter with no reference, perhaps, to so sublime a person as St John, but simply to some relative.

realms,* and haunted for ever by wars or rumours of wars, decussated (for anything I know to the contrary) absolutely under Joanna's bedroom window; one rolling away to the right, past Monsieur D'Arc's old barn, and the other unaccountably preferring to sweep round that odious man's pig-sty to the left.

On whichever side of the border chance had thrown Joanna, the same love to France would have been nurtured. For it is a strange fact, noticed by M. Michelet and others, that the Dukes of Bar and Lorraine had for generations pursued the policy of eternal warfare with France on their own account, yet also of eternal amity and league with France, in case anybody else presumed to attack her. Let peace settle upon France, and before long you might rely upon seeing the little vixen Lorraine flying at the throat of France. Let France be assailed by a formidable enemy, and instantly you saw a Duke of Lorraine insisting on having his own throat cut in support of France; which favour accordingly was cheerfully granted to him in three great successive battles—twice by the English, viz., at Crécy and Agincourt, once by the Sultan at Nicopolis.

This sympathy with France during great eclipses, in those that during ordinary seasons were always teasing her with brawls and guerilla inroads, strengthened the natural piety to France of those that were confessedly the children of her own house. The outposts of France, as one may call the great frontier provinces, were of all localities the most devoted to the Fleurs de Lys. To witness, at any great crisis, the generous devotion to these lilies of the little fiery cousin that in gentler weather was for ever tilt-

* And reminding one of that inscription, so justly admired by Paul Richter, which a Russian Czarina placed on a guide-post near Moscow, *This is the road that leads to Constantinople.*

ing at the breast of France, could not but fan the zeal of France's legitimate daughters: whilst to occupy a post of honour on the frontiers against an old hereditary enemy of France, would naturally stimulate this zeal by a sentiment of martial pride, by a sense of danger always threatening, and of hatred always smouldering. That great four-headed road was a perpetual memento to patriotic ardour. To say, this way lies the road to Paris, and that other way to Aix-la-Chapelle—this to Prague, that to Vienna—nourished the warfare of the heart by daily ministrations of sense. The eye that watched for the gleams of lance or helmet from the hostile frontier, the ear that listened for the groaning of wheels, made the high-road itself, with its relations to centres so remote, into a manual of patriotic duty.

The situation, therefore, *locally*, of Joanna was full of profound suggestions to a heart that listened for the stealthy steps of change and fear that too surely were in motion. But, if the place were grand, the time, the burden of the time, was far more so. The air overhead in its upper chambers was *hurtling* with the obscure sound; was dark with sullen fermenting of storms that had been gathering for a hundred and thirty years. The battle of Agincourt in Joanna's childhood had reopened the wounds of France. Crécy and Poictiers, those withering overthrows for the chivalry of France, had, before Agincourt occurred, been tranquillised by more than half-a-century; but this resurrection of their trumpet wails made the whole series of battles and endless skirmishes take their stations as parts in one drama. The graves that had closed sixty years ago seemed to fly open in sympathy with a sorrow that echoed their own. The monarchy of France laboured in extremity, rocked and reeled like a ship fighting with the darkness of

monsoons. The madness of the poor king (Charles VI.) falling in at such a crisis, like the case of women labouring in child-birth during the storming of a city, trebled the awfulness of the time. Even the wild story of the incident which had immediately occasioned the explosion of this madness—the case of a man unknown, gloomy, and perhaps maniacal himself, coming out of a forest at noonday, laying his hand upon the bridle of the king's horse, checking him for a moment to say, "Oh, king, thou art betrayed," and then vanishing, no man knew whither, as he had appeared for no man knew what—fell in with the universal prostration of mind that laid France on her knees, as before the slow unweaving of some ancient prophetic doom. The famines, the extraordinary diseases, the insurrections of the peasantry up and down Europe—these were chords struck from the same mysterious harp; but these were transitory chords. There had been others of deeper and more ominous sound. The termination of the Crusades, the destruction of the Templars, the Papal interdicts, the tragedies caused or suffered by the house of Anjou, and by the emperor—these were full of a more permanent significance. But, since then, the colossal figure of feudalism was seen standing, as it were, on tiptoe, at Crécy, for flight from earth: that was a revolution unparalleled; yet *that* was a trifle, by comparison with the more fearful revolutions that were mining below the church. By her own internal schisms, by the abominable spectacle of a double pope—so that no man, except through political bias, could even guess which was Heaven's vicegerent, and which the creature of hell—the church was rehearsing, as in still earlier forms she had already rehearsed, those vast rents in her foundations which no man should ever heal.

These were the loftiest peaks of the cloudland in the

skies, that to the scientific gazer first caught the colours of the *new* morning in advance. But the whole vast range alike of sweeping glooms overhead, dwelt upon all meditative minds, even upon those that could not distinguish the tendencies nor decipher the forms. It was, therefore, not her own age alone, as affected by its immediate calamities, that lay with such weight upon Joanna's mind; but her own age, as one section in a vast mysterious drama, unweaving, through a century back, and drawing nearer continually to some dreadful crisis. Cataracts and rapids were heard roaring ahead; and signs were seen far back, by help of old men's memories, which answered secretly to signs now coming forward on the eye, even as locks answer to keys. It was not wonderful that in such a haunted solitude, with such a haunted heart, Joanna should see angelic visions, and hear angelic voices. These voices whispered to her for ever the duty, self-imposed, of delivering France. Five years she listened to these monitory voices with internal struggles. At length she could resist no longer. Doubt gave way; and she left her home for ever in order to present herself at the dauphin's court.

The education of this poor girl was mean according to the present standard: was ineffably grand, according to a purer philosophic standard: and only not good for our age, because for us it would be unattainable. She read nothing, for she could not read; but she had heard others read parts of the Roman martyrology. She wept in sympathy with the sad *Misereres* of the Romish Church; she rose to heaven with the glad triumphant *Te Deums* of Rome: she drew her comfort and her vital strength from the rites of the same church. But, next after these spiritual advantages, she owed most to the advantages of her situation. The fountain of Domrémy was on the brink of a boundless

forest; and it was haunted to that degree by fairies, that the parish priest *(curé)* was obliged to read mass there once a-year, in order to keep them in any decent bounds. Fairies are important, even in a statistical view: certain weeds mark poverty in the soil, fairies mark its solitude. As surely as the wolf retires before cities, does the fairy sequester herself from the haunts of the licensed victualler. A village is too much for her nervous delicacy: at most, she can tolerate a distant view of a hamlet. We may judge, therefore, by the uneasiness and extra trouble which they gave to the parson, in what strength the fairies mustered at Domrémy; and, by a satisfactory consequence, how thinly sown with men and women must have been that region even in its inhabited spots. But the forests of Domrémy—those were the glories of the land: for in them abode mysterious powers and ancient secrets that towered into tragic strength. "Abbeys there were, and abbey windows,"—"like Moorish temples of the Hindoos," that exercised even princely power both in Lorraine and in the German Diets. These had their sweet bells that pierced the forests for many a league at matins or vespers, and each its own dreamy legend. Few enough, and scattered enough, were these abbeys, so as in no degree to disturb the deep solitude of the region; yet many enough to spread a network or awning of Christian sanctity over what else might have seemed a heathen wilderness. This sort of religious talisman being secured, a man the most afraid of ghosts (like myself, suppose, or the reader) becomes armed into courage to wander for days in their sylvan recesses. The mountains of the Vosges, on the eastern frontier of France, have never attracted much notice from Europe, except in 1813–14 for a few brief months, when they fell within Napoleon's line of defence against the Allies. But

they are interesting for this, amongst other features, that they do not, like some loftier ranges, repel woods: the forests and the hills are on sociable terms. *Live and let live*, is their motto. For this reason, in part, these tracts in Lorraine were a favourite hunting-ground with the Carlovingian princes. About six hundred years before Joanna's childhood, Charlemagne was known to have hunted there. That, of itself, was a grand incident in the traditions of a forest or a chase. In these vast forests, also, were to be found (if anywhere to be found) those mysterious fawns that tempted solitary hunters into visionary and perilous pursuits. Here was seen (if anywhere seen) that ancient stag who was already nine hundred years old, but possibly a hundred or two more, when met by Charlemagne; and the thing was put beyond doubt by the inscription upon his golden collar. I believe Charlemagne knighted the stag; and, if ever he is met again by a king, he ought to be made an earl: or, being upon the marches of France, a marquis. Observe, I don't absolutely vouch for all these things: my own opinion varies. On a fine breezy forenoon I am audaciously sceptical; but as twilight sets in, my credulity grows steadily, till it becomes equal to anything that could be desired. And I have heard candid sportsmen declare that, outside of these very forests, they laughed loudly at all the dim tales connected with their haunted solitudes; but, on reaching a spot notoriously eighteen miles deep within them, they agreed with Sir Roger de Coverly, that a good deal might be said on both sides.

Such traditions, or any others that (like the stag) connect distant generations with each other, are, for that cause, sublime; and the sense of the shadowy, connected with such appearances that reveal themselves or not, ac-

cording to circumstances, leaves a colouring of sanctity over ancient forests, even in those minds that utterly reject the legend as a fact.

But, apart from all distinct stories of that order, in any solitary frontier between two great empires, as here, for instance, or in the desert between Syria and the Euphrates, there is an inevitable tendency, in minds of any deep sensibility, to people the solitudes with phantom images of powers that were of old so vast. Joanna, therefore, in her quiet occupation of a shepherdess, would be led continually to brood over the political condition of her country, by the traditions of the past no less than by the mementoes of the local present.

M. Michelet, indeed, says that La Pucelle was *not* a shepherdess. I beg his pardon: she *was*. What he rests upon I guess pretty well: it is the evidence of a woman called Haumette, the most confidential friend of Joanna. Now, she is a good witness, and a good girl, and I like her; for she makes a natural and affectionate report of Joanna's ordinary life. But still, however good she may be as a witness, Joanna is better; and she, when speaking to the dauphin, calls herself in the Latin report *Bergereta*. Even Haumette confesses that Joanna tended sheep in her girlhood. And I believe, that if Miss Haumette were taking coffee alone with me this very evening (February 12, 1847)—in which there would be no subject for scandal or for maiden blushes, because I am an intense philosopher, and Miss H. would be hard upon four hundred and fifty years old—she would admit the following comment upon her evidence to be right. A Frenchman, about forty years ago, M. Simond, in his "Travels," mentions incidentally the following hideous scene as one steadily obse ved and watched by himself in chivalrous France, not

very long before the French Revolution:—A peasant was ploughing; and the team that drew his plough was a donkey and a woman. Both were regularly harnessed: both pulled alike. This is bad enough; but the Frenchman adds, that, in distributing his lashes, the peasant was obviously desirous of being impartial: or, if either of the yoke-fellows had a right to complain, certainly it was not the donkey. Now, in any country where such degradation of females could be tolerated by the state of manners, a woman of delicacy would shrink from acknowledging, either for herself or her friend, that she had ever been addicted to any mode of labour not strictly domestic; because, if once owning herself a prædial servant, she would be sensible that this confession extended by probability in the hearer's thoughts to the having incurred indignities of this horrible kind. Haumette clearly thinks it more dignified for Joanna to have been darning the stockings of her horny-hoofed father, Monsieur D'Arc, than keeping sheep, lest she might then be suspected of having ever done something worse. But, luckily, there was no danger of *that:* Joanna never was in service; and my opinion is, that her father should have mended his own stockings, since probably he was the party to make the holes in them, as many a better man than D'Arc does; meaning by *that* not myself, because, though probably a better man than D'Arc, I protest against doing anything of the kind. If I lived even with Friday in Juan Fernandez, either Friday must do all the darning, or else it must go undone. The better men that I meant were the sailors in the British navy, every man of whom mends his own stockings. Who else is to do it? Do you suppose, reader, that the junior lords of the admiralty are under articles to darn for the navy?

The reason, meantime, for my systematic hatred of

D'Arc is this. There was a story current in France before the Revolution, framed to ridicule the pauper aristocracy, who happened to have long pedigrees and short rent rolls; viz., that a head of such a house, dating from the Crusades, was overheard saying to his son, a Chevalier of St Louis, "*Chevalier, as-tu donné au cochon à manger!*" Now, it is clearly made out by the surviving evidence, that D'Arc would much have preferred continuing to say, "*Ma fille as-tu donné au cochon à manger?*" to saying, "*Pucelle d'Orleans, as-tu sauvé les fleurs-de-lys?*" There is an old English copy of verses which argues thus:—

> "If the man that turnips cries,
> Cry not when his father dies,
> Then 'tis plain the man had rather
> Have a turnip than his father."

I cannot say that the logic of these verses was ever *entirely* to my satisfaction. I do not see my way through it as clearly as could be wished. But I see my way most clearly through D'Arc; and the result is—that he would greatly have preferred not merely a turnip to his father, but the saving a pound or so of bacon to saving the Oriflamme of France.

It is probable (as M. Michelet suggests) that the title of Virgin, or *Pucelle*, had in itself, and apart from the miraculous stories about her, a secret power over the rude soldiery and partisan chiefs of that period; for, in such a person, they saw a representative manifestation of the Virgin Mary, who, in a course of centuries, had grown steadily upon the popular heart.

As to Joanna's supernatural detection of the dauphin (Charles VII.) amongst three hundred lords and knights, I am surprised at the credulity which could ever lend itself to that theatrical juggle. Who admires more than myself

the sublime enthusiasm, the rapturous faith in herself, of this pure creature? But I am far from admiring stage artifices, which not *La Pucelle*, but the court, must have arranged; nor can surrender myself to the conjurer's *leger-demain*, such as may be seen every day for a shilling. Southey's "Joan of Arc" was published in 1796. Twenty years after, talking with Southey, I was surprised to find him still owning a secret bias in favour of Joan, founded on her detection of the dauphin. The story, for the benefit of the reader new to the case, was this:—*La Pucelle* was first made known to the dauphin, and presented to his court, at Chinon: and here came her first trial. By way of testing her supernatural pretensions, she was to find out the royal personage amongst the whole ark of clean and unclean creatures. Failing in this *coup d'essai*, she would not simply disappoint many a beating heart in the glittering crowd that on different motives yearned for her success, but she would ruin herself—and, as the oracle within had told her, would, by ruining herself, ruin France. Our own sovereign lady Victoria rehearses annually a trial not so severe in degree, but the same in kind. She "pricks" for sheriffs. Joanna pricked for a king. But observe the difference: our own lady pricks for two men out of three; Joanna for one man out of three hundred. Happy Lady of the islands and the orient!—she *can* go astray in her choice only by one half: to the extent of one half she *must* have the satisfaction of being right. And yet, even with these tight limits to the misery of a boundless discretion, permit me, liege Lady, with all loyalty, to submit—that now and then you prick with your pin the wrong man. But the poor child from Domrémy, shrinking under the gaze of a dazzling court—not *because* dazzling (for in visions she had seen those that

were more so), but because some of them wore a scoffing smile on their features—how should *she* throw her line into so deep a river to angle for a king, where many a gay creature was sporting that masqueraded as kings in dress! Nay, even more than any true king would have done: for, in Southey's version of the story, the dauphin says, by way of trying the virgin's magnetic sympathy with royalty,

> "On the throne,
> I the while mingling with the menial throng,
> Some courtier shall be seated."

This usurper is even crowned: "the jewelled crown shines on a menial's head." But really, that is "*un peu fort;*" and the mob of spectators might raise a scruple whether our friend the jackdaw upon the throne, and the dauphin himself, were not grazing the shins of treason. For the dauphin could not lend more than belonged to him. According to the popular notion, he had no crown for himself; consequently none to lend, on any pretence whatever, until the consecrated Maid should take him to Rheims. This was the *popular* notion in France. But certainly it was the dauphin's interest to support the popular notion, as he meant to use the services of Joanna. For, if he were king already, what was it that she could do for him beyond Orleans? That is to say, what more than a merely *military* service could she render him? And, above all, if he were king without a coronation, and without the oil from the sacred ampulla, what advantage was yet open to him by celerity above his competitor, the English boy? Now was to be a race for a coronation: he that should win *that* race carried the superstition of France along with him: he that should first be drawn from the ovens of Rheims, was under that superstition baked into a king.

La Pucelle, before she could be allowed to practise as a warrior, was put through her manual and platoon exercise, as a pupil in divinity, at the bar of six eminent men in wigs. According to Southey (v. 393, Book III., in the original edition of his "Joan of Arc"), she "appalled the doctors." It's not easy to do *that:* but they had some reason to feel bothered, as that surgeon would assuredly feel bothered, who, upon proceeding to dissect a subject, should find the subject retaliating as a dissector upon himself, especially if Joanna ever made the speech to them which occupies v. 354–391, B. III. It is a double impossibility: 1st, because a piracy from Tindal's "Christianity as old as the Creation"—a piracy *à parte ante,* and by three centuries; 2dly, it is quite contrary to the evidence on Joanna's trial. Southey's "Joan" of A.D. 1796 (Cottle, Bristol) tells the doctors, amongst other secrets, that she never in her life attended—1st, Mass; nor 2d, the Sacramental table; nor 3d, Confession. In the meantime, all this deistical confession of Joanna's, besides being suicidal for the interest of her cause, is opposed to the depositions upon *both* trials. The very best witness called from first to last deposes that Joanna attended these rites of her church even too often; was taxed with doing so; and, by blushing, owned the charge as a fact, though certainly not as a fault. Joanna was a girl of natural piety, that saw God in forests, and hills, and fountains; but did not the less seek him in chapels and consecrated oratories.

This peasant girl was self-educated through her own natural meditativeness. If the reader turns to that divine passage in "Paradise Regained," which Milton has put into the mouth of our Saviour when first entering the wilderness, and musing upon the tendency of those great impulses growing within himself—

"Oh, what a multitude of thoughts at once
Awaken'd in me swarm, while I consider
What from within I feel myself, and hear
What from without comes often to my ears,
Ill sorting with my present state compared!
When I was yet a child, no childish play
To me was pleasing; all my mind was set
Serious to learn and know, and thence to do
What might be public good; myself I thought
Born to that end"—

he will have some notion of the vast reveries which brooded over the heart of Joanna in early girlhood, when the wings were budding that should carry her from Orleans to Rheims; when the golden chariot was dimly revealing itself, that should carry her from the kingdom of *France Delivered* to the eternal kingdom.

It is not requisite, for the honour of Joanna, nor is there, in this place, room, to pursue her brief career of *action*. That, though wonderful, forms the earthly part of her story: the spiritual part is the saintly passion of her imprisonment, trial, and execution. It is unfortunate, therefore, for Southey's "Joan of Arc" (which, however, should always be regarded as a *juvenile* effort), that, precisely when her real glory begins, the poem ends. But this limitation of the interest grew, no doubt, from the constraint inseparably attached to the law of epic unity. Joanna's history bisects into two opposite hemispheres, and both could not have been presented to the eye in one poem, unless by sacrificing all unity of theme, or else by involving the earlier half, as a narrative episode, in the latter; which, however, might have been done, for it might have been communicated to a fellow-prisoner, or a confessor, by Joanna herself. It is sufficient, as concerns *this* section of Joanna's life, to say that she fulfilled, to the height of her promises, the restoration of the prostrate throne. France had be-

come a province of England; and for the ruin of both, if such a yoke could be maintained. Dreadful pecuniary exhaustion caused the English energy to droop; and that critical opening *La Pucelle* used with a corresponding felicity of audacity and suddenness (that were in themselves portentous) for introducing the wedge of French native resources, for rekindling the national pride, and for planting the dauphin once more upon his feet. When Joanna appeared, he had been on the point of giving up the struggle with the English, distressed as they were, and of flying to the south of France. She taught him to blush for such abject counsels. She liberated Orleans, that great city, so decisive by its fate for the issue of the war, and then beleaguered by the English with an elaborate application of engineering skill unprecedented in Europe. Entering the city after sunset, on the 29th of April, she sang mass on Sunday, May 8, for the entire disappearance of the besieging force. On the 29th of June, she fought and gained over the English the decisive battle of Patay; on the 9th of July, she took Troyes by a coup-de-main from a mixed garrison of English and Burgundians; on the 15th of that month, she carried the dauphin into Rheims; on Sunday the 17th, she crowned him; and there she rested from her labour of triumph. All that was to be *done*, she had now accomplished: what remained was — to *suffer*.

All this forward movement was her own: excepting one man, the whole council was against her. Her enemies were all that drew power from earth. Her supporters were her own strong enthusiasm, and the headlong contagion by which she carried this sublime frenzy into the hearts of women, of soldiers, and of all who lived by labour. Henceforwards she was thwarted; and the worst error that

she committed was, to lend the sanction of her presence to counsels which she had ceased to approve. But she had now accomplished the capital objects which her own visions had dictated. These involved all the rest. Errors were now less important; and doubtless it had now become more difficult for herself to pronounce authentically what *were* errors. The noble girl had achieved, as by a rapture of motion, the capital end of clearing out a free space around her sovereign, giving him the power to move his arms with effect; and, secondly, the inappreciable end of winning for that sovereign what seemed to all France the heavenly ratification of his rights, by crowning him with the ancient solemnities. She had made it impossible for the English now to step before her. They were caught in an irretrievable blunder, owing partly to discord amongst the uncles of Henry VI., partly to a want of funds, but partly to the very impossibility which they believed to press with tenfold force upon any French attempt to forestall theirs. They laughed at such a thought; and whilst they laughed, she *did* it. Henceforth the single redress for the English of this capital oversight, but which never *could* have redressed it effectually, was to vitiate and taint the coronation of Charles VII. as the work of a witch. That policy, and not malice (as M. Michelet is so happy to believe), was the moving principle in the subsequent prosecution of Joanna. Unless they unhinged the force of the first coronation in the popular mind, by associating it with power given from hell, they felt that the sceptre of the invader was broken.

But she, the child that, at nineteen, had wrought wonders so great for France, was she not elated? Did she not lose, as men so often *have* lost, all sobriety of mind when standing upon the pinnacle of success so giddy? Let her

enemies declare. During the progress of her movement, and in the centre of ferocious struggles, she had manifested the temper of her feelings, by the pity which she had everywhere expressed for the suffering enemy. She forwarded to the English leaders a touching invitation to unite with the French, as brothers, in a common crusade against infidels, thus opening the road for a soldierly retreat. She interposed to protect the captive or the wounded—she mourned over the excesses of her countrymen—she threw herself off her horse to kneel by the dying English soldier, and to comfort him with such ministrations, physical or spiritual, as his situation allowed. "Nolebat," says the evidence, "uti ense suo, aut quemquam interficere." She sheltered the English, that invoked her aid, in her own quarters. She wept as she beheld, stretched on the field of battle, so many brave enemies that had died without confession. And, as regarded herself, her elation expressed itself thus:—On the day when she had finished her work, she wept; for she knew that, when her *triumphal* task was done, her end must be approaching. Her aspirations pointed only to a place, which seemed to her more than usually full of natural piety, as one in which it would give her pleasure to die. And she uttered, between smiles and tears, as a wish that inexpressibly fascinated her heart, and yet was half-fantastic, a broken prayer that God would return her to the solitudes from which he had drawn her, and suffer her to become a shepherdess once more. It was a natural prayer, because nature has laid a necessity upon every human heart to seek for rest, and to shrink from torment. Yet, again, it was a half-fantastic prayer, because, from childhood upwards, visions that she had no power to mistrust, and the voices which sounded in her ear for ever, had long since persuaded her mind, that for *her* no such

prayer could be granted. Too well she felt that her mission must be worked out to the end, and that the end was now at hand. All went wrong from this time. She herself had created the *funds* out of which the French restoration should grow; but she was not suffered to witness their development, or their prosperous application. More than one military plan was entered upon which she did not approve. But she still continued to expose her person as before. Severe wounds had not taught her caution. And at length, in a sortie from Compeigne (whether through treacherous collusion on the part of her own friends is doubtful to this day), she was made prisoner by the Burgundians, and finally surrendered to the English.

Now came her trial. This trial, moving of course under English influence, was conducted in chief by the Bishop of Beauvais. He was a Frenchman, sold to English interests, and hoping, by favour of the English leaders, to reach the highest preferment. *Bishop that art, Archbishop that shalt be, Cardinal that mayest be,* were the words that sounded continually in his ear; and doubtless a whisper of visions still higher, of a triple crown, and feet upon the necks of kings, sometimes stole into his heart. M. Michelet is anxious to keep us in mind that this bishop was but an agent of the English. True. But it does not better the case for his countryman—that, being an accomplice in the crime, making himself the leader in the persecution against the helpless girl, he was willing to be all this in the spirit, and with the conscious vileness of a cat's-paw. Never from the foundations of the earth was there such a trial as this, if it were laid open in all its beauty of defence, and all its hellishness of attack. Oh, child of France! shepherdess, peasant girl! trodden under foot by all around thee, how I honour thy flashing intellect, quick

as God's lightning, and true as God's lightning to its mark, that ran before France and laggard Europe by many a century, confounding the malice of the ensnarer, and making dumb the oracles of falsehood! Is it not scandalous, is it not humiliating to civilisation, that, even at this day, France exhibits the horrid spectacle of judges examining the prisoner against himself; seducing him, by fraud, into treacherous conclusions against his own head; using the terrors of their power for extorting confessions from the frailty of hope; nay (which is worse), using the blandishments of condescension and snaky kindness for thawing into compliances of gratitude those whom they had failed to freeze into terror? Wicked judges! Barbarian jurisprudence! that, sitting in your own conceit on the summits of social wisdom, have yet failed to learn the first principles of criminal justice; sit ye humbly and with docility at the feet of this girl from Domrémy, that tore your webs of cruelty into shreds and dust. "Would you examine me as a witness against myself?" was the question by which many times she defied their arts. Continually she showed that their interrogations were irrelevant to any business before the court, or that entered into the ridiculous charges against her. General questions were proposed to her on points of casuistical divinity; two-edged questions, which not one of themselves could have answered, without, on the one side, landing himself in heresy (as then interpreted), or, on the other, in some presumptuous expression of self-esteem. Next came a wretched Dominican, that pressed her with an objection, which, if applied to the Bible, would tax every one of its miracles with unsoundness. The monk had the excuse of never having read the Bible. M. Michelet has no such excuse; and it makes one blush for him, as a philosopher, to find him describing

such an argument as "weighty," whereas it is but a varied expression of rude Mahometan metaphysics. Her answer to this, if there were room to place the whole in a clear light, was as shattering as it was rapid. Another thought to entrap her by asking what language the angelic visiters of her solitude had talked; as though heavenly counsels could want polyglot interpreters for every word, or that God needed language at all in whispering thoughts to a human heart. Then came a worse devil, who asked her whether the archangel Michael had appeared naked. Not comprehending the vile insinuation, Joanna, whose poverty suggested to her simplicity that it might be the *costliness* of suitable robes which caused the demur, asked them if they fancied God, who clothed the flowers of the valleys, unable to find raiment for his servants. The answer of Joanna moves a smile of tenderness, but the disappointment of her judges makes one laugh exultingly. Others succeeded by troops, who upbraided her with leaving her father; as if that greater Father, whom she believed herself to have been serving, did not retain the power of dispensing with his own rules, or had not said, that for a less cause than martyrdom, man and woman should leave both father and mother.

On Easter Sunday, when the trial had been long proceeding, the poor girl fell so ill as to cause a belief that she had been poisoned. It was not poison. Nobody had any interest in hastening a death so certain. M. Michelet, whose sympathies with all feelings are so quick, that one would gladly see them always as justly directed, reads the case most truly. Joanna had a two-fold malady. She was visited by a paroxysm of the complaint called *home-sickness;* the cruel nature of her imprisonment, and its length, could not but point her solitary thoughts, in darkness and in

chains (for chained she was), to Domrémy. And the season, which was the most heavenly period of the spring, added stings to this yearning. That was one of her maladies—*nostalgia*, as medicine calls it; the other was weariness and exhaustion from daily combats with malice. She saw that everybody hated her, and thirsted for her blood; nay, many kind-hearted creatures that would have pitied her profoundly, as regarded all political charges, had their natural feelings warped by the belief that she had dealings with fiendish powers. She knew she was to die; that was *not* the misery: the misery was, that this consummation could not be reached without so much intermediate strife, as if she were contending for some chance (where chance was none) of happiness, or were dreaming for a moment of escaping the inevitable. Why, then, *did* she contend? Knowing that she would reap nothing from answering her persecutors, why did she not retire by silence from the superfluous contest? It was because her quick and eager loyalty to truth would not suffer her to see it darkened by frauds, which *she* could expose, but others, even of candid listeners, perhaps, could not; it was through that imperishable grandeur of soul, which taught her to submit meekly and without a struggle to her punishment, but taught her *not* to submit—no, not for a moment—to calumny as to facts, or to misconstruction as to motives. Besides, there were secretaries all around the court taking down her words. That was meant for no good to *her*. But the end does not always correspond to the meaning. And Joanna might say to herself—these words that will be used against me to-morrow and the next day, perhaps in some nobler generation may rise again for my justification. Yes, Joanna, they *are* rising even now in Paris, and for more than justification.

Woman, sister—there are some things which you do not execute as well as your brother, man; no, nor ever will. Pardon me, if I doubt whether you will ever produce a great poet from your choirs, or a Mozart, or a Phidias, or a Michael Angelo, or a great philosopher, or a great scholar. By which last is meant—not one who depends simply on an infinite memory, but also on an infinite and electrical power of combination; bringing together from the four winds, like the angel of the resurrection, what else were dust from dead men's bones, into the unity of breathing life. If you *can* create yourselves into any of these great creators, why have you not?

Yet, sister woman, though I cannot consent to find a Mozart or a Michael Angelo in your sex, cheerfully, and with the love that burns in depths of admiration, I acknowledge that you can do one thing as well as the best of us men—a greater thing than even Milton is known to have done, or Michael Angelo—you can die grandly, and as goddesses would die, were goddesses mortal. If any distant worlds (which *may* be the case) are so far ahead of us Tellurians in optical resources, as to see distinctly through their telescopes all that we do on earth, what is the grandest sight to which we ever treat them? St Peter's at Rome, do you fancy, on Easter Sunday, or Luxor, or perhaps the Himalayas? Oh no! my friend: suggest something better; these are baubles to *them;* they see in other worlds, in their own, far better toys of the same kind. These, take my word for it, are nothing. Do you give it up? The finest thing, then, we have to show them is a scaffold on the morning of execution. I assure you there is a strong muster in those far telescopic worlds, on any such morning, of those who happen to find themselves occupying the right hemisphere for a peep at *us.*

How, then, if it be announced in some such telescopic world by those who make a livelihood of catching glimpses at our newspapers, whose language they have long since deciphered, that the poor victim in the morning's sacrifice is a woman? How, if it be published in that distant world, that the sufferer wears upon her head, in the eyes of many, the garlands of martyrdom? How, if it should be some Marie Antoinette, the widowed queen, coming forward on the scaffold, and presenting to the morning air her head, turned grey by sorrow, daughter of Cæsars kneeling down humbly to kiss the guillotine, as one that worships death? How, if it were the noble Charlotte Corday, that in the bloom of youth, that with the loveliest of persons, that with homage waiting upon her smiles wherever she turned her face to scatter them—homage that followed those smiles as surely as the carols of birds, after showers in spring, follow the reappearing sun and the racing of sunbeams over the hills—yet thought all these things cheaper than the dust upon her sandals, in comparison of deliverance from hell for her dear suffering France! Ah! these were spectacles indeed for those sympathising people in distant worlds; and some, perhaps, would suffer a sort of martyrdom themselves, because they could not testify their wrath, could not bear witness to the strength of love and to the fury of hatred that burned within them at such scenes; could not gather into golden urns some of that glorious dust which rested in the catacombs of earth.

On the Wednesday after Trinity Sunday in 1431, being then about nineteen years of age, the Maid of Arc underwent her martyrdom. She was conducted before mid-day, guarded by eight hundred spearmen, to a platform of prodigious height, constructed of wooden billets supported by occasional walls of lath and plaster, and traversed by hol-

low spaces in every direction for the creation of air-currents. The pile "struck terror," says M. Michelet, "by its height;" and, as usual, the English purpose in this is viewed as one of pure malignity. But there are two ways of explaining all that. It is probable that the purpose was merciful. On the circumstances of the execution I shall not linger. Yet, to mark the almost fatal felicity of M. Michelet in finding out whatever may injure the English name, at a moment when every reader will be interested in Joanna's personal appearance, it is really edifying to notice the ingenuity by which he draws into light from a dark corner a very unjust account of it, and neglects, though lying upon the high-road, a very pleasing one. Both are from English pens. Grafton, a chronicler, but little read, being a stiffnecked John Bull, thought fit to say, that no wonder Joanna should be a virgin, since her "foule face" was a satisfactory solution of that particular merit. Holinshead, on the other hand, a chronicler somewhat later, every way more important, and at one time universally read, has given a very pleasing testimony to the interesting character of Joanna's person and engaging manners. Neither of these men lived till the following century, so that personally this evidence is none at all. Grafton sullenly and carelessly believed as he wished to believe; Holinshead took pains to inquire, and reports undoubtedly the general impression of France. But I cite the case as illustrating M. Michelet's candour.*

* Amongst the many ebullitions of M. Michelet's fury against us poor English, are four which will be likely to amuse the reader; and they are the more conspicuous in collision with the justice which he sometimes does us, and the very indignant admiration which, under some aspects, he grants to us.

1. Our English literature he admires with some gnashing of teeth. He pronounces it "fine and sombre," but, I lament to add, "sceptical,

The circumstantial incidents of the execution, unless with more space than I can now command, I should be

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Judaic, Satanic—in a word, antichristian." That Lord Byron should figure as a member of this diabolical corporation, will not surprise men. It *will* surprise them to hear that Milton is one of its Satanic leaders. Many are the generous and eloquent Frenchmen, besides Chateaubriand, who have, in the course of the last thirty years, nobly suspended their own burning nationality, in order to render a more rapturous homage at the feet of Milton; and some of them have raised Milton almost to a level with angelic natures. Not one of them has thought of looking for him *below* the earth. As to Shakspere, M. Michelet detects in him a most extraordinary mare's nest. It is this: he does "not recollect to have seen the name of God" in any part of his works. On reading such words, it is natural to rub one's eyes, and suspect that all one has ever seen in this world may have been a pure ocular delusion. In particular, I begin myself to suspect, that the word "*la gloire*" never occurs in any Parisian journal. "The great English nation," says M. Michelet, "has one immense profound vice," to wit, "pride." Why, really that may be true; but we have a neighbour not absolutely clear of an "immense profound vice," as like ours in colour and shape as cherry to cherry. In short, M. Michelet thinks us, by fits and starts, admirable, only that we are detestable; and he would adore some of our authors, were it not that so intensely he could have wished to kick them.

2. M. Michelet thinks to lodge an arrow in our sides by a very odd remark upon Thomas à Kempis: which is, that a man of any conceivable European blood—a Finlander, suppose, or a Zantiote—might have written Tom; only not an Englishman. Whether an Englishman could have forged Tom, must remain a matter of doubt, unless the thing had been tried long ago. That problem was intercepted for ever by Tom's perverseness in choosing to manufacture himself. Yet, since nobody is better aware than M. Michelet that this very point of Kempis *having* manufactured Kempis is furiously and hopelessly litigated, three or four nations claiming to have forged his work for him, the shocking old doubt will raise its snaky head once more—whether this forger, who rests in so much darkness, might not, after all, be of English blood. Tom, it may be feared, is known to modern English literature chiefly by an irreverent mention of his name in a line of Peter Pindar's (Dr Wolcot) fifty years back, where he is described as

"Kempis Tom,
Who clearly shows the way to Kingdom Come."

Few in these days can have read him, unless in the Methodist version of John Wesley. Amongst those few, however, happens to be myself; which arose from the accident of having, when a boy of eleven, received a copy of the "De Imitatione Christi," as a bequest from a relation, who died

unwilling to relate. I should fear to injure, by imperfect report, a martyrdom which to myself appears so unspeak-

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very young; from which cause, and from the external prettiness of the book, being a Glasgow reprint, by the celebrated Foulis, and gaily bound, I was induced to look into it; and finally read it many times over, partly out of some sympathy which, even in those days, I had with its simplicity and devotional fervour; but much more from the savage delight I found in laughing at Tom's Latinity. *That*, I freely grant to M. Michelet, is inimitable. Yet, after all, it is not certain whether the original *was* Latin. But, however *that* may have been, if it is possible that M. Michelet* can be accurate in saying that there are no less than *sixty* French versions (not editions, observe, but separate versions) existing of the "De Imitatione," how prodigious must have been the adaptation of the book to the religious heart of the fifteenth century! Excepting the Bible, but excepting *that* only, in Protestant lands, no book known to man has had the same distinction. It is the most marvellous bibliographical fact on record.

3. Our English girls, it seems, are as faulty in one way as we English males in another. None of us men could have written the *Opera Omnia* of Mr à Kempis; neither could any of our girls have assumed male attire like *La Pucelle*. But why? Because, says Michelet, English girls and German think so much of an indecorum. Well, that is a good fault, generally speaking. But M. Michelet ought to have remembered a fact in the martyrologies which justifies both parties—the French heroine for doing, and the general choir of English girls for *not* doing. A female saint, specially renowned in France, had, for a reason as weighty as Joanna's—viz., expressly to shield her modesty amongst men—worn a male military harness. That reason and that example authorised *La Pucelle;* but our English girls, as a body, have seldom any such reason, and certainly no such saintly example, to plead. This excuses *them.*

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* "*If M. Michelet can be accurate:*"—However, on consideration, this statement does not depend on Michelet. The bibliographer Barbier has absolutely *specified* sixty in a separate dissertation, *soixante traductions,* amongst those even that have not escaped the search. The Italian translations are said to be thirty. As to mere *editions,* not counting the early MSS. for half-a-century before printing was introduced, those in Latin amount to two thousand, and those in French to one thousand. Meantime, it is very clear to me that this astonishing popularity, so entirely unparalleled in literature, could not have existed except in Roman Catholic times, nor subsequently have lingered in any Protestant land. It was the denial of Scripture fountains to thirsty lands which made this slender rill of Scripture truth so passionately welcome.

ably grand. Yet for a purpose, pointing not at Joanna, but at M. Michelet—viz., to convince him that an English-

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Yet, still, if it is indispensable to the national character that our young women should now and then trespass over the frontier of decorum, it then becomes a patriotic duty in me to assure M. Michelet that we have such ardent females amongst us, and in a long series—some detected in naval hospitals, when too sick to remember their disguise; some on fields of battle; multitudes never detected at all; some only suspected; and others discharged without noise by war offices and other absurd people. In our navy, both royal and commercial, and generally from deep remembrances of slighted love, women have sometimes served in disguise for many years, taking contentedly their daily allowance of burgoo, biscuit, or cannon-balls—anything, in short, digestible or indigestible, that it might please Providence to send. One thing, at least, is to their credit: never any of these poor masks, with their deep silent remembrances, have been detected through murmuring, or what is nautically understood by "skulking." So, for once, M. Michelet has an *erratum* to enter upon the fly-leaf of his book in presentation copies.

4. But the last of these ebullitions is the most lively. We English, at Orleans, and after Orleans (which is not quite so extraordinary, if all were told), fled before the Maid of Arc. Yes, says M. Michelet, you *did*: deny it, if you can. Deny it, *mon cher*? I don't mean to deny it. Running away, in many cases, is a thing so excellent, that no philosopher would, at times, condescend to adopt any other step. All of us nations in Europe, without one exception, have shown our philosophy in that way at times. Even people, "*qui ne se rendent pas*," have deigned both to run and to shout, "*Sauve qui peut!*" at odd times of sunset; though, for my part, I have no pleasure in recalling unpleasant remembrances to brave men; and yet, really, being so philosophic, they ought *not* to be unpleasant. But the amusing feature in M. Michelet's reproach is the way in which he *improves* and varies against us the charge of running, as if he were singing a catch. Listen to him. They "*showed their backs*," did these English. (Hip, hip, hurrah! three times three!) "*Behind good walls they let themselves be taken.*" (Hip, hip! nine times nine!) They "*ran as fast as their legs could carry them.*" (Hurrah! twenty-seven times twenty-seven!) They "*ran before a girl;*" they did. (Hurrah! eighty-one times eighty-one!) This reminds one of criminal indictments on the old model in English courts, where (for fear the prisoner should escape) the crown lawyer varied the charge perhaps through forty counts. The law laid its guns so as to rake the accused at every possible angle. Whilst the indictment was reading, he seemed a monster of crime in his own eyes; and yet, after all, the poor fellow had but committed one offence, and not always *that*. N.B.—Not having the French original

man is capable of thinking more highly of *La Pucelle* than even her admiring countrymen—I shall, in parting, allude to one or two traits in Joanna's demeanour on the scaffold, and to one or two in that of the bystanders, which authorise me in questioning an opinion of his upon this martyr's firmness. The reader ought to be reminded that Joanna D'Arc was subjected to an unusually unfair trial of opinion. Any of the elder Christian martyrs had not much to fear of *personal* rancour. The martyr was chiefly regarded as the enemy of Cæsar; at times, also, where any knowledge of the Christian faith and morals existed, with the enmity that arises spontaneously in the worldly against the spiritual. But the martyr, though disloyal, was not supposed to be, therefore, anti-national; and still less was *individually* hateful. What was hated (if anything) belonged to his class, not to himself separately. Now, Joanna, if hated at all, was hated personally, and in Rouen on national grounds. Hence there would be a certainty of calumny arising against *her*, such as would not affect martyrs in general. That being the case, it would follow of necessity that some people would impute to her a willingness to recant. No innocence could escape *that*. Now, had she really testified this willingness on the scaffold, it would have argued nothing at all but the weakness of a genial nature shrinking from the instant approach of torment. And those will often pity that weakness most, who, in their own persons, would yield to it least. Meantime, there never was a calumny uttered that drew less support from the recorded circumstances. It rests upon no *positive* testimony, and it has a weight of contradicting testimony

at hand, I make my quotations from a friend's copy of Mr Walter Kelly's translation, which seems to me faithful, spirited, and idiomatically English —liable, in fact, only to the single reproach of occasional provincialisms.

to stem. And yet, strange to say, M. Michelet, who at times seems to admire the Maid of Arc as much as I do, is the one sole writer amongst her *friends* who lends some countenance to this odious slander. His words are, that, if she did not utter this word *recant* with her lips, she uttered it in her heart. "Whether she *said* the word is uncertain: but I affirm that she *thought* it."

Now, I affirm that she did not; not in any sense of the word "*thought*" applicable to the case. Here is France calumniating *La Pucelle:* here is England defending her. M. Michelet can only mean that, on *à priori* principles, every woman must be presumed liable to such a weakness: that Joanna was a woman; *ergo*, that she was liable to such a weakness. That is, he only supposes her to have uttered the word by an argument which presumes it impossible for anybody to have done otherwise. I, on the contrary, throw the *onus* of the argument not on presumable tendencies of nature, but on the known facts of that morning's execution, as recorded by multitudes. What else, I demand, than mere weight of metal, absolute nobility of deportment, broke the vast line of battle then arrayed against her? What else but her meek, saintly demeanour won, from the enemies that till now had believed her a witch, tears of rapturous admiration? "Ten thousand men," says M. Michelet himself—"ten thousand men wept;" and of these ten thousand the majority were political enemies knitted together by cords of superstition. What else was it but her constancy, united with her angelic gentleness, that drove the fanatic English soldier—who had sworn to throw a faggot on her scaffold, as *his* tribute of abhorrence, that *did* so, that fulfilled his vow—suddenly to turn away a penitent for life, saying everywhere that he had seen a dove rising upon wings to heaven from the ashes

where she had stood? What else drove the executioner to kneel at every shrine for pardon to *his* share in the tragedy? And, if all this were insufficient, then I cite the closing act of her life, as valid on her behalf, were all other testimonies against her. The executioner had been directed to apply his torch from below. He did so. The fiery smoke rose upwards in billowing volumes. A Dominican monk was then standing almost at her side. Wrapped up in his sublime office, he saw not the danger, but still persisted in his prayers. Even then, when the last enemy was racing up the fiery stairs to seize her, even at that moment did this noblest of girls think only for *him*, the one friend that would not forsake her, and not for herself; bidding him with her last breath to care for his own preservation, but to leave *her* to God. That girl, whose latest breath ascended in this sublime expression of self-oblivion, did not utter the word *recant* either with her lips or in her heart. No; she did not, though one should rise from the dead to swear it.

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Bishop of Beauvais! thy victim died in fire upon a scaffold—thou upon a down bed. But for the departing minutes of life, both are oftentimes alike. At the farewell crisis, when the gates of death are opening, and flesh is resting from its struggles, oftentimes the tortured and the torturer have the same truce from carnal torment; both sink together into sleep; together both sometimes kindle into dreams. When the mortal mists were gathering fast upon you two, bishop and shepherd girl—when the pavilions of life were closing up their shadowy curtains about you—let us try, through the gigantic glooms, to decipher the flying features of your separate visions.

The shepherd girl that had delivered France—she, from her dungeon, she, from her baiting at the stake, she, from

her duel with fire, as she entered her last dream—saw Domrémy, saw the fountain of Domrémy, saw the pomp of forests in which her childhood had wandered. That Easter festival, which man had denied to her languishing heart—that resurrection of spring-time, which the darkness of dungeons had intercepted from *her*, hungering after the glorious liberty of forests—were by God given back into her hands, as jewels that had been stolen from her by robbers. With those, perhaps (for the minutes of dreams can stretch into ages), was given back to her by God the bliss of childhood. By special privilege, for *her* might be created, in this farewell dream, a second childhood, innocent as the first; but not, like *that*, sad with the gloom of a fearful mission in the rear. This mission had now been fulfilled. The storm was weathered, the skirts even of that mighty storm were drawing off. The blood that she was to reckon for had been exacted; the tears that she was to shed in secret had been paid to the last. The hatred to herself in all eyes had been faced steadily, had been suffered, had been survived. And in her last fight upon the scaffold she had triumphed gloriously; victoriously she had tasted the stings of death. For all, except this comfort from her farewell dream, she had died—died, amidst the tears of ten thousand enemies—died, amidst the drums and trumpets of armies—died, amidst peals redoubling upon peals, volleys upon volleys, from the saluting clarions of martyrs.

Bishop of Beauvais! because the guilt-burdened man is in dreams haunted and waylaid by the most frightful of his crimes, and because upon that fluctuating mirror—rising (like the mocking mirrors of *mirage* in Arabian deserts) from the fens of death—most of all are reflected the sweet countenances which the man has laid in ruins; therefore I know, bishop, that you also, entering your final

dream, saw Domrémy. That fountain, of which the witnesses spoke so much, showed itself to your eyes in pure morning dews: but neither dews, nor the holy dawn, could cleanse away the bright spots of innocent blood upon its surface. By the fountain, bishop, you saw a woman seated, that hid her face. But as *you* draw near, the woman raises her wasted features. Would Domrémy know them again for the features of her child? Ah, but *you* know them, bishop, well! Oh, mercy! what a groan was *that* which the servants, waiting outside the bishop's dream at his bedside, heard from his labouring heart, as at this moment he turned away from the fountain and the woman, seeking rest in the forests afar off. Yet not *so* to escape the woman, whom once again he must behold before he dies. In the forests to which he prays for pity, will he find a respite? What a tumult, what a gathering of feet is there! In glades, where only wild deer should run, armies and nations are assembling; towering in the fluctuating crowd are phantoms that belong to departed hours. There is the great English Prince, Regent of France. There is my Lord of Winchester, the princely cardinal, that died and made no sign. There is the Bishop of Beauvais, clinging to the shelter of thickets. What building is that which hands so rapid are raising? Is it a martyr's scaffold? Will they burn the child of Domrémy a second time? No: it is a tribunal that rises to the clouds; and two nations stand around it, waiting for a trial. Shall my Lord of Beauvais sit again upon the judgment-seat, and again number the hours for the innocent? Ah no! he is the prisoner at the bar. Already all is waiting: the mighty audience is gathered, the Court is hurrying to their seats, the witnesses are arrayed, the trumpets are sounding, the judge is taking his place. Oh! but this is sudden. My

lord, have you no counsel? "Counsel I have none: in heaven above, or on earth beneath, counsellor there is none now that would take a brief from *me:* all are silent." Is it, indeed, come to this? Alas! the time is short, the tumult is wondrous, the crowd stretches away into infinity, but yet I will search in it for somebody to take your brief: I know of somebody that will be your counsel. Who is this that cometh from Domrémy? Who is she in bloody coronation robes from Rheims? Who is she that cometh with blackened flesh from walking the furnaces of Rouen? This is she, the shepherd girl, counsellor that had none for herself, whom I choose, bishop, for yours. She it is, I engage, that shall take my lord's brief. She it is, bishop, that would plead for you: yes, bishop, SHE—when heaven and earth are silent.

THE CASUISTRY OF ROMAN MEALS.

GREAT misconceptions have always prevailed about the Roman *dinner*. Dinner [*cœna*] was the only meal which the Romans as a nation took. It was no accident, but arose out of their whole social economy. This I shall endeavour to show, by running through the history of a Roman day. *Ridentem dicere verum quid vetat?* And the course of this review will expose one or two important truths in ancient political economy, which have been too much overlooked.

With the lark it was that the Roman rose. Not that the earliest lark rises so early in Latium as the earliest lark in England; that is, during summer: but then, on the other hand, neither does it ever rise so late. The Roman citizen was stirring with the dawn—which, allowing for the shorter longest-day and longer shortest-day of Rome, you may call about four in summer—about seven in winter. Why did he do this? Because he went to bed at a very early hour. But why did he do that? By backing in this way, we shall surely back into the very well of truth: always, where it is possible, let us have the *pourquoi* of the *pourquoi*. The Roman went to bed early for two remarkable reasons. 1st, because in Rome, built for a

martial destiny, every habit of life had reference to the usages of war. Every citizen, if he were not a mere proletarian animal kept at the public cost, with a view to his *proles* or offspring, held himself a soldier-elect: the more noble he was, the more was his liability to military service; in short, all Rome, and at all times, was consciously "in procinct." * Now it was a principle of ancient warfare, that every hour of daylight had a triple worth, as valued against hours of darkness. That was one reason—a reason suggested by the understanding. But there was a second reason, far more remarkable; and this was a reason suggested by a blind necessity. It is an important fact, that this planet on which we live, this little industrious earth of ours, has developed her wealth by slow stages of increase.. She was far from being the rich little globe in Cæsar's days that she is at present. The earth in our days is incalculably richer, as a whole, than in the time of Charlemagne; and at that time she was richer, by many a million of acres, than in the era of Augustus. In that Augustan era we descry a clear belt of cultivation, averaging perhaps six hundred miles in depth, running in a ring-fence about the Mediterranean. This belt, *and no more*, was in decent cultivation. Beyond that belt, there was only a wild Indian cultivation; generally not so much. At present, what a difference! We have that very belt, but much richer, all things considered, *æquatis æquandis*, than in the Roman era and much beside. The reader must not look to single cases, as that of Egypt or other parts of Africa, but take the whole collectively. On that scheme of valuation, we have the old Roman belt, the circum Mediterranean girdle not much tarnished, and we

* "*In procinct:*"—Milton's translation (somewhere in the "Paradise Regained") of the technical phrase "in procinctu."

have all the rest of Europe to boot. Such being the case, the earth, being (as a whole) in that Pagan era so incomparably poorer, could not in the Pagan era support the expense of maintaining great empires in cold latitudes. Her purse would not reach that cost. Wherever she undertook in those early ages to rear man in great abundance, it must be where nature would consent to work in partnership with herself; where *warmth* was to be had for nothing; where *clothes* were not so entirely indispensable, but that a ragged fellow might still keep himself warm; where slight *shelter* might serve; and where the *soil*, if not absolutely richer in reversionary wealth, was more easily cultured. Nature, in those days of infancy, must come forward liberally, and take a number of shares in every new joint-stock concern, before it could move. Man, therefore, went to bed early in those ages, simply because his worthy mother earth could not afford him candles. She, good old lady (or good young lady, for geologists know not* whether she is in that stage of her progress which corresponds to grey hairs, or to infancy, or to "a *certain* age")—she, good lady, would certainly have shuddered to hear any of her nations asking for candles. "Candles, indeed!" she would have said; "who ever heard of such a thing? and with so much excellent daylight running to waste, as I have provided *gratis!* What will the wretches want next?"

The daylight furnished *gratis* was certainly "unde-

* "*Geologists know not:*"—In man, the sixtieth part of six thousand years is a very venerable age. But as to the planet, as to our little earth, instead of arguing dotage, six thousand years may have scarcely carried her beyond babyhood. Some people think she is cutting her first teeth; some think her in her teens. But, seriously, it is a very interesting problem. Do the sixty centuries of our earth imply youth, maturity, or dotage?

niable" in its quality, and quite sufficient for all purposes that were honest. Seneca, even in his own luxurious period, called those men "*lucifugæ*," and by other ugly names, who lived chiefly by candle-light. None but rich and luxurious men, nay, even amongst these, none but idlers, *did* live or *could* live by candle-light. An immense majority of men in Rome never lighted a candle, unless sometimes in the early dawn. And this custom of Rome was the custom also of all nations that lived round the great lake of the Mediterranean. In Athens, Egypt, Palestine, Asia Minor, everywhere, the ancients went to bed, like good boys, from seven to nine o'clock.* The Turks and other people who have succeeded to the stations and the habits of the ancients, do so at this day.

The Roman, therefore, who saw no joke in sitting round a table in the dark, went off to bed as the darkness began. Everybody did so. Old Numa Pompilius himself was obliged to trundle off in the dusk. Tarquinius might be a very superb fellow; but I doubt whether he ever saw a farthing rushlight. And, though it may be thought that plots and conspiracies would flourish in such a city of

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* "*Everywhere the ancients went to bed, like good boys, from seven to nine o'clock:*"—As I am perfectly serious, I must beg the reader, who fancies any joke in all this, to consider what an immense difference it must have made to the earth, considered as a steward of her own resources—whether great nations, in a period when their resources were so feebly developed, did, or did not, for many centuries, require candles; and, I may add, fire. The five heads of human expenditure are—1. Food; 2. Shelter; 3. Clothing; 4. Fuel; 5. Light. All were pitched on a lower scale in the Pagan era; and the two last were almost banished from ancient housekeeping. What a great relief this must have been to our good mother the earth! who at *first* was obliged to request of her children that they would settle round the Mediterranean. She could not even afford them water, unless they would come and fetch it themselves out of a common tank or cistern.

darkness, it is to be considered, that the conspirators themselves had no more candles than honest men: both parties were in the dark.

Being up, then, and stirring not long after the lark, what mischief did the Roman go about first? Now-a-days, he would have taken a pipe or a cigar. But, alas for the ignorance of the poor heathen creatures! they had neither one nor the other. In this point, I must tax our mother earth with being really *too* stingy. In the case of the candles, I approve of her parsimony. Much mischief is brewed by candle-light. But it was coming it too strong to allow no tobacco. Many a wild fellow in Rome, your Gracchi, Syllas, Catilines, would not have played "h— and Tommy" in the way they did, if they could have soothed their angry stomachs with a cigar: a pipe has intercepted many an evil scheme. But the thing is past helping now. At Rome you must do as "they does" at Rome. So, after shaving (supposing the age of the *Barbati* to be past), what is the first business that our Roman will undertake? Forty to one he is a poor man, born to look upwards to his fellow-men—and not to look down upon anybody but slaves. He goes, therefore, to the palace of some grandee, some top-sawyer of the senatorian order. This great man, for all his greatness, has turned out even sooner than himself. For he also has had no candles and no cigars; and he well knows that, before the sun looks into his portals, all his halls will be overflowing and buzzing with the matin susurrus of courtiers—the "mane salutantes."* It is as much as his po-

* "*The mane salutantes:*"—There can be no doubt that the *levees* of modern princes and ministers have been inherited from this ancient usage of Rome; one which belonged to Rome republican, as well as Rome imperial. The fiction in our modern practice is—that we wait upon the

pularity is worth to absent himself, or to keep people waiting. But surely, the reader may think, this poor man he might keep waiting. No, he might not; for, though poor, being a citizen, the man is a gentleman. That was the consequence of keeping slaves. Wherever there is a class of slaves, he that enjoys the *jus suffragii* (no matter how poor) is a gentleman. The true Latin word for a gentleman is *ingenuus*—a freeman and the son of a freeman.

Yet even here there were distinctions. Under the emperors, the courtiers were divided into two classes: with respect to the superior class, it was said of the sovereign —that he *saw* them (*"videbat"*); with respect to the other—that he *was seen* (*"videbatur"*). Even Plutarch mentions it as a common boast in his times, ἡμας εἰδεν ὁ βασιλευς—*Cæsar is in the habit of seeing me*; or, as a common plea for evading a suit, ἑτερας ὁρᾳ μαλλον—*I am sorry to say he is more inclined to look upon others.* And this usage derived itself (mark that well!) from the *republican* era. The aulic spirit was propagated by the empire, but from a republican root.

Having paid his court, you will suppose that our friend comes home to breakfast. Not at all: no such discovery as "breakfast" had then been made: breakfast was not invented for many centuries after that. I have always admired, and always shall admire, as the very best of all human stories, Charles Lamb's account of *roast-pork*, and its traditional origin in China. Ching Ping, it seems, had suffered his father's house to be burned down: the out-

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lever, or rising of the prince. In France, at one era, this fiction was realised: the courtiers did really attend the king's dressing. And, as to the queen, even up to the Revolution, Marie Antoinette gave audience at her toilette.

houses were burned along with the house: and in one of these the pigs, by accident, were roasted to a turn. Memorable were the results for all future China and future civilisation. Ping, who (like all China beside) had hitherto eaten his pig raw, now for the first time tasted it in a state of torrefaction. Of course he made his peace with his father by a part (tradition says a leg) of the new dish. The father was so astounded with the discovery, that he burned his house down once a-year for the sake of coming at an annual banquet of roast pig. A curious prying sort of fellow, one Chang Pang, got to know of this. He also burned down a house with a pig in it, and had his eyes opened. The secret was ill kept—the discovery spread—many great conversions were made—houses were blazing in every part of the Celestial Empire. The insurance offices took the matter up. One Chong Pong, detected in the very act of shutting up a pig in his drawing-room, and then firing a train, was indicted on a charge of arson. The chief justice of Peking, on that occasion, requested an officer of the court to hand him up a piece of the roast pig, the *corpus delicti:* pure curiosity it was, liberal curiosity, that led him to taste; but within two days after, it was observed, says Lamb, that his lordship's town-house was on fire. In short, all China apostatised to the new faith; and it was not until some centuries had passed, that a man of prodigious genius arose—viz., Chung Pung—who established the second era in the history of roast pig, by showing that it could be had without burning down a house.

No such genius had yet arisen in Rome. Breakfast was not suspected. No prophecy, no type of breakfast, had been published. In fact, it took as much time and research to arrive at that great discovery as at the Copernican system. True it is, reader, that you have heard of

such a word as *jentaculum;* and your dictionary translates that old heathen word by the Christian word *breakfast.* But dictionaries are dull deceivers. Between *jentaculum* and *breakfast* the differences are as wide as between a horse-chestnut and a chestnut horse; differences in the *time when,* in the *place where,* in the *manner how,* but pre-eminently in the *thing which.*

Galen is a good authority upon such a subject, since, if (like other Pagans) he ate no breakfast himself, in some sense he may be called the cause of breakfast to other men, by treating of those things which could safely be taken upon an empty stomach. As to the time, he (like many other authors) says, περι τριτην, η (το μακροτερον) περι τεταρτην, about the third, or at farthest about the fourth hour: and so exact is he, that he assumes the day to lie exactly between six and six o'clock, and to be divided into thirteen equal portions. So the time will be a few minutes before nine, or a few minutes before ten, in the forenoon. That seems fair enough. But it is not time in respect to its location that we are concerned with, so much as time in respect to its duration. Now, heaps of authorities take it for granted that you are not to sit down—you are to stand; and, as to the place, that any place will do—"any corner of the Forum," says Galen, "any corner that you fancy:" which is like referring a man for his *salle-à-manger* to Westminster Hall or Fleet Street. Augustus, in a letter still surviving, tells us that he *jentabat,* or took his *jentaculum,* in his carriage; sometimes in a wheel carriage *(in essedo),* sometimes in a litter or palanquin *(in lecticâ).* This careless and disorderly way as to time and place, and other circumstances of haste, sufficiently indicate the quality of the meal you are to expect. Already you are "sagacious of your quarry from so far." Not that we

would presume, excellent reader, to liken you to death, or to insinuate that you are a "grim feature." But would it not make a saint "grim," to hear of such preparations for the morning meal? And then to hear of such consummations as *panis siccus*, dry bread; or (if the learned reader thinks it will taste better in Greek), ἄρτος ξηρός! And what may this word *dry* happen to mean? "Does it mean *stale?*" says Salmasius. "Shall we suppose," says he, in querulous words, "*molli et recenti opponi,*" that it is placed in antithesis to soft and new bread, what English sailors call "*soft tommy?*" and from that antithesis conclude it to be, "*durum et non recens coctum, eoque sicciorem?*" Hard and stale, and in that proportion more arid? Not quite so bad as that, we hope. Or again—"*siccum pro biscocto, ut hodie vocamus, sumemus?*"* By *hodie* Salmasius means, amongst his countrymen of France, where *biscoctus* is verbatim reproduced in the word *bis* (twice), *cuit* (baked); whence our own *biscuit.* Biscuit might do very well, could we be sure that it was cabin biscuit: but Salmasius argues —that in this case he takes it to mean "*buccellatum, qui est panis nauticus;*" that is, the ship company's biscuit, broken with a sledge-hammer. In Greek, for the benefit again of the learned reader, it is termed δίπυρος, indicating that it has passed twice under the action of fire.

"Well," you say, "no matter if it had passed through the fires of Moloch; only let us have this biscuit, such as it is." In good faith, then, fasting reader, you are not likely to see much more than you *have* seen. It is a very Barmecide feast, we do assure you—this same "jentacu-

* "*Or again, 'siccum pro biscocto, ut hodie vocamus, sumemus?'*"—It is odd enough that a scholar so complete as Salmasius, whom nothing ever escapes, should have overlooked so obvious an alternative as that of *siccus* in the sense of being without *opsonium*—*Scottice*, without "kitchen."

lum;" at which abstinence and patience are much more exercised than the teeth: faith and hope are the chief graces cultivated, together with that species of the *magnificum* which is founded on the *ignotum*. Even this biscuit was allowed in the most limited quantities; for which reason it is that the Greeks called this apology for a meal by the name of *βαυκισμος*, a word formed (as many words were in the Post-Augustan ages) from a Latin word—viz., *buccea*, a mouthful; not literally such, but so much as a polished man could allow himself to put into his mouth at once. "We took a mouthful," says Sir William Waller, the parliamentary general—"took a mouthful; paid our reckoning; mounted; and were off." But there Sir William means, by his plausible "mouthful," something very much beyond either nine or nineteen ordinary quantities of that denomination, whereas the Roman "jentaculum" was literally such; and, accordingly, one of the varieties under which the ancient vocabularies express this model of evanescent quantities is *gustatio*, a mere tasting; and again, it is called by another variety *gustus*, a mere taste [whence comes the old French word *gouster*, for a refection or luncheon, and then (by the usual suppression of the *s*) *gouter*]. Speaking of his uncle, Pliny the Younger says, "Post solem plerumque lavabatur: deinde gustabat; dormiebat minimum; mox, quasi alio die, studebat in cœnæ tempus:" "After taking the air, generally speaking, he bathed; after that he broke his fast on a morsel of biscuit, and took a very slight *siesta:* which done, as if awaking to a new day, he set in regularly to his studies, and pursued them to dinner-time." *Gustabat* here meant that nondescript meal which arose at Rome when *jentaculum* and *prandium* were fused into one, and that only a *taste* or mouthful of biscuit, as we shall show farther on.

Possibly, however, most excellent reader, like some epicurean traveller, who, in crossing the Alps, finds himself weather-bound at St Bernard's on Ash-Wednesday, you surmise a remedy: you descry some opening from "the loopholes of a retreat," through which a few delicacies might be insinuated to spread verdure on this arid wilderness of biscuit. Casuistry can do much. A dead hand at casuistry has often proved more than a match for Lent with all his quarantines. But sorry I am to say that, in this case, no relief is hinted at in any ancient author. A grape or two (not a bunch of grapes), a raisin or two, a date, an olive—these are the whole amount of relief* which the chancery of the Roman kitchen granted in such cases. All things here hang together, and prove each other—the time, the place, the mode, the thing. Well might man eat standing, or eat in public, such a trifle as this. Go home, indeed, to such a breakfast! You would as soon think of ordering a cloth to be laid in order to eat a peach, or of asking a friend to join you in an orange. No man in his senses makes "two bites of a cherry." So let us pass on to the other stages of the day. Only, in taking leave of this morning's stage, throw your eyes back with me, Christian reader, upon this truly heathen meal, fit for idolatrous dogs like your Greeks and your Romans; survey, through the vista of ages, that thrice-accursed biscuit, with half a fig, perhaps, by way of garnish, and a huge hammer by its side, to secure the certainty of masti-

* "*The whole amount of relief:*"—From which it appears how grossly Locke (see his "Education") was deceived in fancying that Augustus practised any remarkable abstinence in taking only a bit of bread and a raisin or two, by way of luncheon. Augustus did no more than most people did; secondly, he abstained only upon principles of luxury with a view to dinner; and, thirdly, for this dinner he never waited longer than up to four o'clock.

cation, by previous comminution. Then turn your eyes to a Christian breakfast—hot rolls, eggs, coffee, beef; but down, down, rebellious visions: we need say no more! You, reader, like myself, will breathe a malediction on the Classical era, and thank your stars for making you a Romanticist. Every morning I thank mine for keeping me back from the Augustan age, and reserving me to a period in which breakfast had been already invented. In the words of Ovid, I say:—

> "Prisca juvent alios: ego me nunc denique natum
> Gratulor. Hæc ætas moribus apta meis."

Our friend, the Roman cit, has therefore thus far, in his progress through life, obtained no breakfast, if he ever contemplated an idea so frantic. But it occurs to you, my faithful reader, that perhaps he will not always be thus unhappy. I could bring waggon-loads of sentiments, Greek as well as Roman, which prove, more clearly than the most eminent pike-staff, that, as the wheel of fortune revolves, simply out of the fact that it has carried a man downwards, it must subsequently carry him upwards, no matter what dislike that wheel, or any of its spokes, may bear to that man: "non, si male nunc sit, et olim sic erit:" and that if a man, through the madness of his nation, misses coffee and hot rolls at nine, he may easily run into a leg of mutton at twelve. True it is he may do so: truth is commendable: and I will not deny that a man may sometimes, by losing a breakfast, gain a dinner. Such things have been in various ages, and will be again, but not at Rome. There were reasons against it. We have heard of men who consider life under the idea of a wilderness—dry as a "remainder biscuit after a voyage:" and who consider a day under the idea of a little life. Life is the macrocosm, or world at large: day is the microcosm,

or world in miniature. Consequently, if life is a wilderness, then day, as a little life, is a little wilderness. And this wilderness can be safely traversed only by having relays of fountains, or stages for refreshment. Such stages, they conceive, are found in the several meals which Providence has stationed at due intervals through the day, whenever the perverseness of man does not break the chain, or derange the order of succession.

These are the anchors by which man rides in that billowy ocean between morning and night. The first anchor—viz., breakfast—having given way in Rome, the more need there is that he should pull up by the second; and that is often reputed to be dinner. And as your dictionary, good reader, translated *breakfast* by that vain word *jentaculum*, so doubtless it will translate *dinner* by that still vainer word *prandium*. Sincerely I hope that your own dinner on this day, and through all time coming, may have a better root in fact and substance than this most visionary of all baseless things—the Roman *prandium*—of which I shall presently show you that the most approved translation is *moonshine*.

Reader, I am anything but jesting here. In the very spirit of serious truth, I assure you that the delusion about "jentaculum" is even exceeded by this other delusion about "prandium." Salmasius himself, for whom a natural prejudice of place and time partially obscured the truth, admits, however, that *prandium* was a meal which the ancients rarely took; his very words are—"*raro prandebant veteres.*" Now, judge for yourself of the good sense which is shown in translating by the word *dinner*, which must of necessity mean the chief meal, a Roman word which represents a fancy meal, a meal of caprice, a meal which few people took. At this moment, what is the

single point of agreement between the noon meal of the English labourer and the evening meal of the English gentleman? What is the single circumstance common to both, which causes us to denominate them by the common name of *dinner*? It is, that in both we recognise the *principal* meal of the day, the meal upon which is thrown the *onus* of the day's support. In everything else they are as wide asunder as the poles; but they agree in this one point of their function. Is it credible now, that, to represent such a meal amongst ourselves, we select a Roman word so notoriously expressing a mere shadow, a pure apology, that very few people ever tasted it—nobody sat down to it—not many washed their hands after it, and gradually the very name of it became interchangeable with another name, implying the slightest possible act of tentative tasting or sipping? "*Post lavationem sine mensâ prandium*," says Seneca, "*post quod non sunt lavandæ manus*;" that is, "after bathing, I take a *prandium* without sitting down to table, and such a *prandium* as brings after itself no need of washing the hands." No; moonshine as little soils the hands as it oppresses the stomach.

Reader! I, as well as Pliny, had an uncle, an East Indian uncle; doubtless you have such an uncle; everybody has an Indian uncle. Generally such a person is "rather yellow, rather yellow" (to quote Canning *versus* Lord Durham), that is the chief fault with his physics; but, as to his morals, he is universally a man of princely aspirations and habits. He is not always so orientally rich as he is reputed; but he is always orientally munificent. Call upon him at any hour from two to five, he insists on your taking *tiffin:* and such a tiffin! The English corresponding term is luncheon: but how meagre a shadow is the European meal to its glowing Asiatic cousin! Still, gloriously as

tiffin shines, does anybody imagine that it is a vicarious dinner, or ever meant to be the substitute and *locum tenens* of dinner? Wait till eight, and you will have your eyes opened on that subject. So of the Roman *prandium:* had it been as luxurious as it was simple, still it was always viewed as something meant only to stay the stomach, as a prologue to something beyond. The *prandium* was far enough from giving the feeblest idea even of the English luncheon; yet it stood in the same relation to the Roman day. Now to Englishmen that meal scarcely exists; and were it not for women, whose delicacy of organisation does not allow them to fast so long as men, would probably be abolished. It is singular in this, as in other points, how nearly England and ancient Rome approximate. We all know how hard it is to tempt a man generally into spoiling his appetite, by eating before dinner. The same dislike of violating what they called the integrity of the appetite *(integram famem)* existed at Rome. *Integer* means what is *intact,* unviolated by touch. Cicero, when protesting against spoiling his appetite for dinner, by tasting anything beforehand, says, *integram famem ad cœnam afferam:* I intend bringing to dinner an appetite untampered with. Nay, so much stress did the Romans lay on maintaining this primitive state of the appetite undisturbed, that any prelusions with either *jentaculum* or *prandium* were said, by a very strong phrase indeed, *polluere famem*—to pollute the sanctity of the appetite. The appetite was regarded as a holy vestal flame, soaring upwards towards dinner throughout the day: if undebauched, it tended to its natural consummation in *cœna:* expiring like a phœnix, to rise again out of its own ashes. On this theory, to which language had accommodated itself, the two prelusive meals of nine or ten o'clock A.M., and of one P.M., so far from being ratified

by the public sense, and adopted into the economy of the day, were regarded gloomily as gross irregularities, enormities, debauchers of the natural instinct; and, in so far as they thwarted that instinct, lessened it, or depraved it, were almost uniformly held to be full of pollution; and, finally, to *profane* a sacred motion of nature. Such was the language.

But we guess what is passing in the reader's mind. He thinks that all this proves the *prandium* to have been a meal of little account; and in very many cases absolutely unknown. But still he thinks all this might happen to the English dinner—*that* also might be neglected: supper might be generally preferred; and, nevertheless, dinner would be as truly entitled to the name of dinner as before. Many a student neglects his dinner; enthusiasm in any pursuit must often have extinguished appetite for all of us. Many a time and oft did this happen to Sir Isaac Newton. Evidence is on record, that such a deponent at eight o'clock A.M. found Sir Isaac with one stocking on, one off; at two, said deponent called him to dinner. Being interrogated whether Sir Isaac had pulled on the *minus* stocking, or gartered the *plus* stocking, witness replied that he had not. Being asked if Sir Isaac came to dinner, replied that he did not. Being again asked, "At sunset, did you look in on Sir Isaac?" witness replied, "I did." "And now, upon your conscience, sir, by the virtue of your oath, in what state were the stockings?" *Ans.*—"*In statu quo ante bellum.*" It seems Sir Isaac had fought through that whole battle of a long day, so trying a campaign to many people—he had traversed that whole sandy Zaarah, without calling, or needing to call, at one of those fountains, stages, or *mansiones*,* by which (according to our

* "*Mansiones.*"—The halts of the Roman legions, the stationary places of repose which divided the marches, were so called.

former explanation) Providence has relieved the continuity of arid soil, which else disfigures that long dreary level. This happens to all; but was dinner not dinner, and did supper become dinner, because Sir Isaac Newton ate nothing at the first, and threw the whole day's support upon the last? No, you will say, a rule is not defeated by one casual deviation, nor by one person's constant deviation. Everybody else was still dining at two, though Sir Isaac might not; and Sir Isaac himself on most days no more deferred his dinner beyond two, than he sat in public with one stocking off. But what if everybody, Sir Isaac included, had deferred his substantial meal until night, and taken a slight refection only at two? The question put does really represent the very case which has happened with us in England. In 1700, a large part of London took a meal at two P.M., and another at seven or eight P.M. At present, a large part of London is still doing the very same thing, taking one meal at two, and another at seven or eight. But the names are entirely changed: the two o'clock meal used to be called *dinner*, whereas at present it is called *luncheon;* the seven o'clock meal used to be called *supper*, whereas at present it is called *dinner;* and in both cases the difference is anything but *verbal:* it expresses a translation of that main meal, on which the day's support rested, from mid-day to evening.

Upon reviewing the idea of dinner, we soon perceive that time has little or no connection with it: since, both in England and France, dinner has travelled, like the hand of a clock, through *every* hour between ten A.M. and ten P.M. We have a list, well attested, of every successive hour between these limits having been the known established hour for the royal dinner-table within the last three hundred and fifty years. Time, therefore, vanishes from

the problem; it is a quantity regularly exterminated. The true elements of the idea are evidently these:—1. That dinner is that meal, no matter when taken, which is the principal meal; *i. e.*, the meal on which the day's support is thrown. 2. That it is *therefore* the meal of hospitality. 3. That it is the meal (with reference to both Nos. 1 and 2) in which animal food predominates. 4. That it is that meal which, upon a necessity arising for the abolition of all *but* one, would naturally offer itself as that one. Apply these four tests to *prandium*:—How could that meal *prandium* answer to the first test, as *the day's support*, which few people touched? How could that meal *prandium* answer to the second test, as the *meal of hospitality*, at which nobody sat down? How could that meal *prandium* answer to the third test, as the meal of animal food, which consisted exclusively and notoriously of bread? Or answer to the fourth test, as the privileged meal *entitled to survive the abolition of the rest*, which was itself abolished at all times in practice?

Tried, therefore, by every test, *prandium* vanishes. But I have something further to communicate about this same *prandium*.

1. It came to pass, by a very natural association of feeling, that *prandium* and *jentaculum*, in the latter centuries of Rome, were generally confounded. This result was inevitable. Both professed the same basis. Both came in the morning. Both were fictions. Hence they melted and collapsed into each other.

The fact speaks for itself—the modern breakfast and luncheon never could have been confounded; but who would be at the pains of distinguishing two shadows? In a gambling-house of that class, where you are at liberty to sit down to a splendid banquet, anxiety probably pre-

vents your sitting down at all; but, if you do, the same cause prevents you noticing what you eat. So of the two *pseudo* meals of Rome, they came in the very midst of the Roman business—viz., from nine A.M. to two P.M. Nobody could give his mind to them, had they been of better quality. There lay one cause of their vagueness—viz., in their position. Another cause was, the common basis of both. Bread was so notoriously the predominating "feature" in each of these prelusive banquets, that all foreigners at Rome, who communicated with Romans through the Greek language, knew both the one and the other by the name of ἀριστοσιτος, or the *bread repast*. Originally, this name had been restricted to the earlier meal. But a distinction without a difference could not sustain itself; and both alike disguised their emptiness under this pompous quadrisyllable. All words are suspicious, there is an odour of fraud about them, which—being concerned with common things—are so base as to stretch out to four syllables. What does an honest word want with more than two? In the identity of substance, therefore, lay a second ground of confusion. And then, thirdly, even as to the time, which had ever been the sole real distinction, there arose from accident a tendency to converge. For it happened that, while some had *jentaculum* but no *prandium*, others had *prandium* but no *jentaculum*; a third party had both; a fourth party, by much the largest, had neither. Out of which four varieties (who would think that a nonentity could cut up into so many somethings?) arose a fifth party of compromisers, who, because they could not afford a regular *cœna*, and yet were hospitably disposed, fused the two ideas into one; and so, because the usual time for the idea of a breakfast was nine to ten, and for the idea of a luncheon twelve to one, compromised the rival

pretensions by what diplomatists call a *mezzo termine;* bisecting the time at eleven, and melting the two ideas into one. But, by thus merging the separate times of each, they abolished the sole real difference that had ever divided them. Losing that, they lost all.

Perhaps, as two negatives make one affirmative, it may be thought that two layers of moonshine might coalesce into one pancake; and two Barmecide banquets might be the square root of one poached egg. Of that the company were the best judges. But, probably, as a rump and dozen, in our land of wagers, is construed with a very liberal latitude as to the materials, so Martial's invitation, "to take bread with him at eleven," might be understood by the *συνετοι* (the knowing ones) as significant of something better than *ἀριστησις*. Otherwise, in good truth, "moonshine and turn-out" at eleven A.M. would be even worse than "tea and turn-out" at eight P.M., which the "fervida juventus" of Young England so loudly deprecates. But, however that might be, in this convergement of the several frontiers, and the confusion that ensued, one cannot wonder that, whilst the two bladders collapsed into one idea, they actually expanded into four names—two Latin and two Greek, *gustus* and *gustatio*, *γευσις* and *γευσμα*—which all alike express the merely tentative or exploratory act of a *prægustator* or professional "taster" in a king's household: what, if applied to a fluid, we should denominate sipping.

At last, by so many steps all in one direction, things had come to such a pass—the two prelusive meals of the Roman morning, each for itself separately vague from the beginning, had so communicated and interfused their several and joint vaguenesses, that at last no man knew or cared to know what any other man included in his idea of

either; how much or how little. And you might as well have hunted in the woods of Ethiopia for Prester John, or fixed the parish of the Everlasting Jew,* as have attempted to say what "jentaculum" certainly *was*, or what "prandium" certainly was *not*. Only one thing was clear, that neither was anything that people cared for. They were both empty shadows; but shadows as they were, we find from Cicero that they had a power of polluting and profaning better things than themselves.

We presume that no rational man will henceforth book for "dinner"—that great idea according to Dr Johnson—that sacred idea according to Cicero—in a bag of moonshine on one side, or a bag of pollution on the other. *Prandium*, so far from being what our foolish dictionaries pretend—dinner itself—never in its palmiest days was more or other than a miserable attempt at being *luncheon*. It was a *conatus*, what physiologists call a *nisus*, a struggle in a very ambitious spark, or *scintilla*, to kindle into a fire. This *nisus* went on for some centuries; but finally evaporated in smoke. If *prandium* had worked out its ambition, had "the great stream of tendency" accomplished all its purposes, *prandium* never could have been more than a very indifferent luncheon. But now,

2. I have to offer another fact, ruinous to our dictionaries on another ground. Various circumstances have disguised the truth, but a truth it is, that "prandium," in its very origin and *incunabula*, never was a meal known to the Roman *culina*. In that court it was never recognised ex-

* "*The Everlasting Jew:*"—The German name for what we English call the Wandering Jew. The German imagination has been most struck by the duration of the man's life, and his unhappy sanctity from death: the English, by the unrestingness of the man's life, his incapacity of repose.

cept as an alien. It had no original domicile in the city of Rome. It was a *vox castrensis*, a word and an idea purely martial, and pointing to martial necessities. Amongst the new ideas proclaimed to the recruit, this was one—"Look for no '*cœna*,' no regular dinner, with us. Resign these unwarlike notions. It is true that even war has its respites; in these it would be possible to have our Roman *cœna* with all its equipage of ministrations. But luxury untunes the mind for doing and suffering. Let us voluntarily renounce it; that, when a necessity of renouncing it arrives, we may not feel it among the hardships of war. From the day when you enter the gates of the camp, reconcile yourself, tiro, to a new fashion of meal, to what in camp dialect we call *prandium*." This "prandium," this essentially military meal, was taken standing, by way of symbolising the necessity of being always ready for the enemy. Hence the posture in which it was taken at Rome, the very counter-pole to the luxurious posture of dinner. A writer of the third century, a period from which the Romans naturally looked back upon everything connected with their own early habits, with much the same kind of interest as we extend to our Alfred (separated from us, as Romulus from them, by just a thousand years), in speaking of *prandium*, says, "Quod dictum est *parandium*, ab eo quod milites ad bellum *paret*." Isidorus again says, "Proprie apud veteres prandium vocatum fuisse omnem militum cibum ante pugnam:" *i.e.*, "that, properly speaking, amongst our ancestors every military meal taken before battle was termed *prandium*." According to Isidore, the proposition is reciprocating; viz., that, as every *prandium* was a military meal, so every military meal was called *prandium*. But, in fact, the reason of that is apparent. Whether in the camp or the city, the early

Romans had probably but one meal in a day. That is true of many a man amongst ourselves by choice; it is true also, to our knowledge, of some horse regiments in our service, and may be of all. This meal was called *cœna*, or dinner in the city—*prandium* in camps. In the city, it would always be tending to one fixed hour. In the camp, innumerable accidents of war would make it very uncertain. On this account it would be an established rule to celebrate the daily meal at noon, if nothing hindered; not that a later hour would not have been preferred, had the choice been free; but it was better to have a certainty at a bad hour, than by waiting for a better hour to make it an uncertainty. For it was a camp proverb—*Pransus, paratus;* armed with this daily meal, the soldier is ready for service. It was not, however, that all meals, as Isidore imagined, were indiscriminately called *prandium;* but that the one sole meal of the day, by accidents of war, might, and did, revolve through all hours of the day.

The first introduction of this military meal into Rome itself would be through the honourable pedantry of old centurions, &c., delighting (like the Commodore Trunnions of our navy) to keep up in peaceful life some image or memorial of their past experience, so wild, so full of peril, excitement, and romance, as Roman warfare must have been in those ages. Many non-military people for health's sake, many as an excuse for eating early, many by way of interposing some refreshment between the stages of forensic business, would adopt this hurried and informal meal. Many would wish to see their sons adopting such a meal, as a training for foreign service in particular, and for temperance in general. It would also be maintained by a solemn and very interesting commemoration of this camp repast in Rome.

This commemoration, because it has been greatly misunderstood by Salmasius (whose error arose from not marking the true point of a particular antithesis), and still more, because it is a distinct confirmation of all I have said as to the military nature of *prandium*, I shall detach from the series of my illustrations, by placing it in a separate paragraph.

On a set day the officers of the army were invited by Cæsar to a banquet; it was a circumstance expressly noticed in the invitation, that the banquet was not a "cœna," but a "prandium." What did *that* imply? Why, that all the guests must present themselves in full military accoutrement; whereas, observes the historian, had it been a *cœna*, the officers would have unbelted their swords; for he adds, even in Cæsar's presence the officers are allowed to lay aside their swords. The word *prandium*, in short, converted the palace into the imperial tent; and Cæsar was no longer a civil emperor and *princeps senātûs*, but became a commander-in-chief amongst a council of his staff, all belted and plumed, and in full military fig.

On this principle we come to understand why it is, that, whenever the Latin poets speak of an army as taking food, the word used is always *prandens*, and *pransus;* and, when the word used is *prandens*, then always it is an army that is concerned. Thus Juvenal in a well-known passage:—

> "Credimus altos
> Desiccasse amnes, epotaque flumina, Medo
> *Prandente*"—

that rivers were drunk up, when the Mede [*i.e.*, the Median army under Xerxes] took his daily meal; *prandente*, observe, not *cœnante:* you might as well talk of an army taking tea and buttered toast, as taking *cœna*. Nor is that word ever applied to armies. It is true that the converse

is not so rigorously observed; nor ought it, from the explanations already given. Though no soldier dined *(cœnabat)*, yet the citizen sometimes adopted the camp usage, and took a *prandium*. But generally the poets use the word merely to mark the time of day. In that most humorous appeal of Perseus, "Cur quis non prandeat, hoc est?"—is this a sufficient reason for losing one's *prandium*?—he was obliged to say *prandium*, because no exhibitions ever could cause a man to lose his *cœna*, since none were displayed at a time of day when nobody in Rome would have attended. Just as, in alluding to a parliamentary speech notoriously delivered at midnight, an English satirist might have said, Is this a speech to furnish an argument for leaving one's bed? —not as what stood foremost in his regard, but as the only thing that *could* be lost at that time of night.

On this principle also—viz., by going back to the military origin of *prandium*—we gain the interpretation of all the peculiarities attached to it; viz.—1. its early hour; 2. its being taken in a standing posture; 3. in the open air; 4. the humble quality of its materials—bread and biscuit (the main articles of military fare). In all these circumstances of the meal, we read, most legibly written, the exotic (or non-civic) character of the meal, and its martial character.

Thus I have brought down our Roman friend to noonday, or even one hour later than noon, and to this moment the poor man has had nothing to eat. For supposing him to be not *impransus*, and supposing him *jentâsse* beside; yet it is evident (I hope) that neither one nor the other means more than what it was often called—viz., βραχισμος, or, in plain English, a mouthful. How long do we intend to keep him waiting? Reader, he will dine at three, or (supposing dinner put off to the latest) at four. Dinner was never known to be later than the tenth hour at Rome,

which in summer would be past five; but for a far greater proportion of days would be near four in Rome. And so entirely was a Roman the creature of ceremonial usage, that a national mourning would probably have been celebrated, and the "sad augurs" would have been called in to expiate the prodigy, had the general dinner lingered beyond four.

But, meantime, what has our friend been about since perhaps six or seven in the morning? After paying his little homage to his *patronus*, in what way has he fought with the great enemy Time since then? Why, reader, this illustrates one of the most interesting features in the Roman character. The Roman was the idlest of men. "Man and boy," he was "an idler in the land." He called himself and his pals, "rerum dominos, gentemque togatam" —"*the gentry that wore the toga.*" Yes, a pretty set of *gentry* they were, and a pretty affair that "toga" was. Just figure to yourself, reader, the picture of a hard-working man, with horny hands, like our hedgers, ditchers, porters, &c., setting to work on the high-road in that vast sweeping toga, filling with a strong gale like the mainsail of a frigate. Conceive the roars with which this magnificent figure would be received into the bosom of a modern poor-house detachment sent out to attack the stones on some line of road, or a fatigue party of dustmen sent upon secret service. Had there been nothing left as a memorial of the Romans but that one relic—their immeasurable toga*—I should have known that they were born and bred to idleness. In fact, except in war, the Roman never did any-

* "*Immeasurable toga:*"—It is very true that in the time of Augustus the *toga* had disappeared amongst the lowest plebs, and greatly Augustus was shocked at that spectacle. It is a very curious fact in itself, especially as expounding the main cause of the civil wars. Mere poverty, and the absence of bribery from Rome, whilst all popular competition for offices dropped, can alone explain this remarkable revolution of dress.

thing at all but sun himself. *Ut se apricaret* was the final cause of peace in his opinion; in literal truth, that he might make an *apricot* of himself. The public rations at all times supported the poorest inhabitant of Rome, if he were a citizen. Hence it was that Hadrian was so astonished with the spectacle of Alexandria, "*civitas opulenta, fœcunda, in quâ nemo vivat otiosus.*" Here first he saw the spectacle of a vast city, second only to Rome, where every man had something to do; "*podagrosi quod agant habent; habent cœci quod faciant; ne chiragrici*" (those with gout in the fingers) "*apud eos otiosi vivunt.*" No poor rates levied upon the rest of the world for the benefit of their own paupers were there distributed *gratis*. The prodigious spectacle (such it seemed to Hadrian) was exhibited in Alexandria, of all men earning their bread in the sweat of their brow. In Rome only (and at one time in some of the Grecian states), it was the very meaning of *citizen* that he should vote and be idle. Precisely those were the two things which the Roman, the *fœx Romuli*, had to do—viz., sometimes to vote, and always to be idle.

In these circumstances, where the whole sun of life's duties amounted to voting, all the business a man *could* have was to attend the public assemblies, electioneering or factious. These, and any judicial trial (public or private) that might happen to interest him for the persons concerned, or for the questions at stake, amused him through the morning; that is, from eight till one. He might also extract some diversion from the *columnæ*, or pillars of certain porticoes to which they pasted advertisements. These *affiches* must have been numerous; for all the girls in Rome who lost a trinket, or a pet bird, or a lap-dog, took this mode of angling in the great ocean of the public for the missing articles.

But all this time I take for granted that there were no shows in a course of exhibition, either the dreadful ones of the amphitheatre, or the bloodless ones of the circus. If there were, then that became the business of all Romans; and it was a business which would have occupied him from daylight until the light began to fail. Here we see another effect from the scarcity of artificial light amongst the ancients. These magnificent shows went on by daylight. But how incomparably more gorgeous would have been the splendour by lamp-light! What a gigantic conception! Two hundred and fifty thousand human faces all revealed under one blaze of lamp-light! Lord Bacon saw the mighty advantage of candle-light for the pomps and glories of this world. But the poverty of the earth was the original cause that the Pagan shows proceeded by day. Not that the masters of the world, who rained Arabian odours and perfumed waters of the most costly description from a thousand fountains, simply to cool the summer heats, would, in the *latter* centuries of Roman civilisation, have regarded the expense of light, cedar and other odorous woods burning upon vast altars, together with every variety of fragrant torch, would have created light enough to shed a new day stretching over to the distant Adriatic. But precedents derived from early ages of poverty, ancient traditions, overruled the practical usage.

However, as there may happen to be no public spectacles, and the courts of political meetings (if not closed altogether by superstition) would at any rate be closed in the ordinary course by twelve or one o'clock, nothing remains for him to do, before returning home, except perhaps to attend the *palæstra*, or some public recitation of a poem written by a friend, but in any case to attend the public baths. For these the time varied; and many people

have thought it tyrannical in some of the Cæsars that they imposed restraints on the time open for the baths; some, for instance, would not suffer them to open at all before two; and in any case, if you were later than four or five in summer, you would have to pay a fine which most effectually cleaned out the baths of all raff, since it was a sum that *John Quircs* could not have produced to save his life. But it should be considered that the emperor was the steward of the public resources for maintaining the baths in fuel, oil, attendance, repairs. And certain it is, that during the long peace of the first Cæsars, and after the *annonaria provisio* (that great pledge of popularity to a Roman prince) had been increased by the corn tribute from the Nile, the Roman population took a vast expansion ahead. The subsequent increase of baths, whilst no old ones were neglected, proves *that* decisively. And as citizenship expanded by means of the easy terms on which it could be had, so did the bathers multiply. The population of Rome, in the century after Augustus, was far greater than during that era; and this, still acting as a vortex to the rest of the world, may have been one great motive with Constantine for translating the capital eastwards; in reality, for breaking up one monster capital into two of more manageable dimensions. Two o'clock was sometimes the earliest hour at which the public baths were opened. But in Martial's time a man could go without blushing *(salvâ fronte)* at eleven; though even then two o'clock was the meridian hour for the great uproar of splashing, and swimming, and "larking" in the endless baths of endless Rome.

And now, at last, bathing finished, and the exercises of the *palæstra*, at half-past two, or three, our friend finds his way home—not again to leave it for that day. He is

now a new man; refreshed, oiled with perfumes, his dust washed off by hot water, and ready for enjoyment. These were the things that determined the time for dinner. Had there been no other proof that *cœna* was the Roman dinner, this is an ample one. Now first the Roman was fit for dinner, in a condition of luxurious ease; business over—that day's load of anxiety laid aside—his *cuticle*, as he delighted to talk, cleansed and polished—nothing more to do or to think of until the next morning: he might now go and dine, and get drunk with a safe conscience. Besides, if he does not get dinner now, when will he get it? For most demonstrably he has taken nothing yet which comes near in value to that basin of soup which many of ourselves take at the Roman hour of bathing. No; we have kept our man fasting as yet. It is to be hoped that something is coming at last.

Yes, something *is* coming; dinner is coming, the great meal of "*cœna;*" the meal sacred to hospitality and genial pleasure comes now to fill up the rest of the day, until light fails altogether.

Many people are of opinion that the Romans only understood what the capabilities of dinner were. It is certain that they were the first great people that discovered the true secret and meaning of dinner, the great office which it fulfils, and which we in England are now so generally acting on. Barbarous nations—and none were, in that respect, more barbarous than our own ancestors—made this capital blunder: the brutes, if you asked them what was the use of dinner, what it was meant for, stared at you, and replied—as a horse would reply, if you put the same question about his provender—that it was to give him strength for finishing his work! Therefore, if you point your telescope back to antiquity about twelve or one

o'clock of the daytime, you will descry our most worthy ancestors all eating for their very lives, eating as dogs eat—viz., in bodily fear that some other dog will come and take their dinner away. What swelling of the veins in the temples (see Boswell's natural history of Dr Johnson at dinner)! what intense and rapid deglutition! what odious clatter of knives and plates! what silence of the human voice! what gravity! what fury in the libidinous eyes with which they contemplate the dishes! Positively it was an *indecent* spectacle to see Dr Johnson at dinner. But, above all, what maniacal haste and hurry, as if the fiend were waiting with red-hot pincers to lay hold of the hindermost!

Oh, reader, do you recognise in this abominable picture your respected ancestors and ours? Excuse me for saying, "What monsters!" I have a right to call my own ancestors monsters; and, if so, I must have the same right over yours. For Southey has shown plainly in the "Doctor," that every man having four grand-parents in the second stage of ascent, consequently (since each of those four will have had four grand-parents) sixteen in the third stage, consequently sixty-four in the fourth, consequently two hundred and fifty-six in the fifth, and so on, it follows that, long before you get to the Conquest, every man and woman then living in England will be wanted to make up the sum of my separate ancestors; consequently you must take your ancestors out of the very same fund, or (if you are too proud for that) you must go without ancestors. So that, your ancestors being clearly mine, I have a right in law to call the whole "kit" of them monsters. *Quod erat demonstrandum.* Really, and upon my honour, it makes one, for the moment, ashamed of one's descent; one would wish to disinherit one's-self backwards, and (as Sheridan

says in the "Rivals") to "cut the connection." Wordsworth has an admirable picture in "Peter Bell" of "a snug party in a parlour" removed into *limbus patrum* for their offences in the flesh:—

> "Cramming, as they on earth were cramm'd;
> All sipping wine, all sipping tea;
> But, as you by their faces see,
> All *silent*, and all d——d."

How well does that one word *silent* describe those venerable ancestral dinners—"All silent!" Contrast this infernal silence of voice, and fury of eye, with the "*risus amabilis*," the festivity, the social kindness, the music, the wine, the "*dulcis insania*," of a Roman "*cœna*." I mentioned four tests for determining what meal is, and what is not, dinner: we may now add a fifth—viz., the spirit of festal joy and elegant enjoyment, of anxiety laid aside, and of honourable social pleasure put on like a marriage garment.

And what caused the difference between our ancestors and the Romans? Simply this—the error of interposing dinner in the middle of business, thus courting all the breezes of angry feeling that may happen to blow from the business yet to come, instead of finishing, absolutely closing, the account with this world's troubles before you sit down. That unhappy interpolation ruined all. Dinner was an ugly little parenthesis between two still uglier clauses of a teetotally ugly sentence. Whereas, with us, their enlightened posterity, to whom they have the honour to be ancestors, dinner is a great re-action. There lies *my* conception of the matter. It grew out of the very excess of the evil. When business was moderate, dinner was allowed to divide and bisect it. When it swelled into that vast strife and agony, as one may call it, that boils along

the tortured streets of modern London or other capitals, men began to see the necessity of an adequate counter-force to push against this overwhelming torrent, and thus maintain the equilibrium. Were it not for the soft relief of a six-o'clock dinner, the gentle demeanour succeeding to the boisterous hubbub of the day, the soft glowing lights, the wine, the intellectual conversation, life in London is now come to such a pass, that in two years all nerves would sink before it. But for this periodic re-action, the modern business which draws so cruelly on the brain, and so little on the hands, would overthrow that organ in all but those of coarse organisation. Dinner it is—meaning by dinner the whole complexity of attendant circumstances—which saves the modern brain-working man from going mad.

This revolution as to dinner was the greatest in virtue and value ever accomplished. In fact, those are always the most operative revolutions which are brought about through social or domestic changes. A nation must be barbarous, neither could it have much intellectual business, which dined in the morning. They could not be at ease in the morning. So much *must* be granted: every day has its separate *quantum*, its dose of anxiety, that could not be digested so soon as noon. No man will say it. He, therefore, who dined at noon, showed himself willing to sit down squalid as he was, with his dress unchanged, his cares not washed off. And what follows from that? Why, that to him, to such a canine or cynical specimen of the genus *homo*, dinner existed only as a physical event, a mere animal relief, a purely carnal enjoyment. For in what, I demand, did this fleshly creature differ from the carrion crow, or the kite, or the vulture, or the cormorant? A French judge, in an action upon a wager, laid it down as law, that man only had a *bouche*, all other animals a

gueule: only with regard to the horse, in consideration of his beauty, nobility, use, and in honour of the respect with which man regarded him, by the courtesy of Christendom, he might be allowed to have a *bouche*, and his reproach of brutality, if not taken away, might thus be hidden. But surely, of the rabid animal who is caught dining at noonday, the *homo ferus*, who affronts the meridian sun like Thyestes and Atreus, by his inhuman meals, we are, by parity of reason, entitled to say, that he has a "maw" (so has Milton's Death), but nothing resembling a stomach. And to this vile man a philosopher would say—"Go away, sir, and come back to me two or three centuries hence, when you have learned to be a reasonable creature, and to make that physico-intellectual thing out of dinner which it was meant to be, and is capable of becoming." In Henry VII.'s time the court dined at eleven in the forenoon. But even that hour was considered so shockingly late in the French Court, that Louis XII. actually had his grey hairs brought down with sorrow to the grave, by changing his regular hour of half-past nine for eleven, in gallantry to his young English bride.* He fell a victim to late hours in the forenoon. In Cromwell's time they dined at one P.M. One century and a-half had carried them on by two hours. Doubtless, old cooks and

* "*His young English bride:*"—The case of an old man, or one reputed old, marrying a very girlish wife, is always too much for the gravity of history; and, rather than lose the joke, the historian prudently disguises the age, which, after all, in this case was not above fifty-four. And the very persons who insist on the late dinner as the proximate cause of death, elsewhere insinuate something more plausible, but not so decorously expressed. It is odd that this amiable prince, so memorable as having been a martyr to late dining at eleven A.M., was the same person who is so equally memorable for the noble, almost the sublime, answer about a King of France not remembering the wrongs of a Duke of Orleans.

scullions wondered what the world would come to next. Our French neighbours were in the same predicament. But they far surpassed us in veneration for the meal. They actually dated from it. Dinner constituted the great era of the day. *L'apres diner* is almost the sole date which you find in Cardinal De Retz's memoirs of the *Fronde*. Dinner was their *Hegira*—dinner was their *line* in traversing the ocean of day: they crossed the equator when they dined. Our English Revolution came next; it made some little difference, I have heard people say, in church and state; I daresay it did, like enough, but its great effects were perceived in dinner. People now dined at two. So dined Addison for his last thirty years; so, through his entire life, dined Pope, whose birth was co-eval with the Revolution. Precisely as the Rebellion of 1745 arose, did people (but observe, very great people) advance to four P.M. Philosophers, who watch the "semina rerum," and the first symptoms of change, had perceived this alteration singing in the upper air like a coming storm some little time before. About the year 1740, Pope complains of Lady Suffolk's dining so late as four. Young people may bear those things, he observed: but as to himself, now turned of fifty, if such doings went on, if Lady Suffolk would adopt such strange hours, he must really absent himself from Marble Hill. Lady Suffolk had a right to please herself; he himself loved her. But, if she would persist, all which remained for a decayed poet was respectfully to cut his stick, and retire. Whether Pope ever put up with four o'clock dinners again, I have vainly sought to fathom. Some things advance continuously, like a flood or a fire, which always make an end of A, eat and digest it, before they go on to B. Other things advance *per saltum*—they do not silently cancer their way onwards, but lie as still as a snake

after they have made some notable conquest, then, when unobserved, they make themselves up "for mischief," and take a flying bound onwards. Thus advanced dinner, and by these fits got into the territory of evening. And ever as it made a motion onwards, it found the nation more civilised (else the change could not have been effected), and co-operated in raising them to a still higher civilisation. The next relay on that line of road, the next repeating frigate, is Cowper in his poem on "Conversation." He speaks of four o'clock as still the elegant hour for dinner—the hour for the *lautiores* and the *lepidi homines*. Now this might be written about 1780, or a little earlier; perhaps, therefore, just one generation after Pope's Lady Suffolk. But then Cowper was living amongst the rural gentry, not in high life; yet, again, Cowper was nearly connected by blood with the eminent Whig house of Cowper, and acknowledged as a kinsman. About twenty-five years after this, we may take Oxford as a good exponent of the national advance. As a magnificent body of "foundations," endowed by kings, nursed by queens, and resorted to by the flower of the national youth, Oxford ought to be elegant and even splendid in her habits. Yet, on the other hand, as a grave seat of learning, and feeling the weight of her position in the commonwealth, she is slow to move: she is inert as she should be, having the functions of *resistance* assigned to her against the popular instinct (surely active enough) of *movement*. Now, in Oxford, about 1804–5, there was a general move in the dinner hour. Those colleges who dined at three, of which there were still several, now began to dine at four: those who had dined at four, now translated their hour to five. These continued good general hours till about Waterloo. After that era, six, which had been somewhat of a gala hour, was promoted to the fixed station

of dinner-time in ordinary; and there perhaps it will rest through centuries. For a more festal dinner, seven, eight, nine, ten, have all been in requisition since then; but I am not aware of any man's habitually dining later than ten P.M., except in that classical case recorded by Mr Joseph Miller, of an Irishman who must have dined much later than ten, because his servant protested, when others were enforcing the dignity of their masters by the lateness of their dinner hours, that *his* master invariably dined "to-morrow."

Were the Romans not as barbarous as our own ancestors at one time? Most certainly they were; in their primitive ages they took their *cœna* at noon,* *that* was before they had laid aside their barbarism; before they shaved: it was during their barbarism, and in consequence of their barbarism, that they timed their *cœna* thus unseasonably. And this is made evident by the fact, that, so long as they erred in the hour, they erred in the attending circumstances. At this period they had no music at dinner, no festal graces, and no reposing upon sofas. They sat bolt upright in chairs, and were as grave as our ancestors, as

* "*Took their cœna at noon;*"—And, by the way, in order to show how little *cœna* had to do with any evening hour (though, in any age but that of our fathers, four in the afternoon would never have been thought an evening hour), the Roman *gourmands* and *bons vivants* continued through the very last ages of Rome to take their *cœna*, when more than usually sumptuous, at noon. This, indeed, all people did occasionally, just as we sometimes give a dinner even now so early as four P.M., under the name of a breakfast. Those who took their *cœna* so early as this, were said *de die cœnare*—to begin dining from high day. That line in Horace—"Ut jugulent homines, surgunt *de nocte* latrones"—does not mean that the robbers rise when others are going to bed, viz., at nightfall, but at midnight. For, says one of the three best scholars of this earth, *de die, de nocte*, mean from that hour which was most fully, most intensely day or night—viz., the centre, the meridian. This one fact is surely a clencher as to the question whether *cœna* meant dinner or supper.

rabid, as libidinous in ogling the dishes, and doubtless as furiously in haste.

With us the revolution has been equally complex. We do not, indeed, adopt the luxurious attitude of semi-recumbency; our climate makes that less requisite; and, moreover, the Romans had no knives and forks, which could scarcely be used in that recumbent posture; they ate with their fingers from dishes already cut up—whence the peculiar force of Seneca's "post quod non sunt lavandæ manus." But, exactly in proportion as our dinner has advanced towards evening, have we and has *that* advanced in circumstances of elegance, of taste, of intellectual value. This by itself would be much. Infinite would be the gain for any people, that it had ceased to be brutal, animal, fleshly; ceased to regard the chief meal of the day as a ministration only to an animal necessity; that they had raised it to a higher office; associated it with social and humanising feelings, with manners, with graces moral and intellectual: moral in the self-restraint; intellectual in the fact, notorious to all men, that the chief arenas for the *easy* display of intellectual power are at our dinner tables. But dinner has *now* even a greater function than this; as the fervour of our day's business increases, dinner is continually more needed in its office of a great *re-action*. I repeat that, at this moment, but for the daily relief of dinner, the brain of all men who mix in the strife of capitals would be unhinged and thrown off its centre.

If we should suppose the case of a nation taking three equidistant meals, all of the same material and the same quantity—all milk, for instance, all bread, or all rice—it would be impossible for Thomas Aquinas himself to say which was or was not dinner. The case would be that of the Roman *ancile* which dropped from the skies; to pre-

vent its ever being stolen, the priests made eleven *fac-similes* of it, in order that a thief, seeing the hopelessness of distinguishing the true one, might let all alone. And the result was, that, in the next generation, nobody could point to the true one. But our dinner, the Roman *cœna*, is distinguished from the rest by far more than the hour; it is distinguished by great functions, and by still greater capacities. It is already most beneficial; *if it* saves (as I say it does) the nation from madness, it may become more so.

In saying this, I point to the lighter graces of music, and conversation *more varied*, by which the Roman *cœna* was chiefly distinguished from our dinner. I am far from agreeing with Mr Croly, that the Roman meal was more "intellectual" than ours. On the contrary, ours is the more intellectual by much; we have far greater knowledge, far greater means for making it such. In fact, the fault of our meal is—that it is *too* intellectual; of too severe a character; too political; too much tending, in many hands, to disquisition. Reciprocation of question and answer, variety of topics, shifting of topics, are points not sufficiently cultivated. In all else I assent to the following passage from Mr Croly's eloquent "Salathiel:"—

"If an ancient Roman could start from his slumber into the midst of European life, he must look with scorn on its absence of grace, elegance, and fancy. But it is in its festivity, and most of all in its banquets, that he would feel the incurable barbarism of the Gothic blood. Contrasted with the fine displays that made the table of the Roman noble a picture, and threw over the indulgence of appetite the colours of the imagination, with what eyes must he contemplate the tasteless and commonplace dress, the coarse attendants, the meagre ornament, the want of mirth,

music, and intellectual interest—the whole heavy machinery that converts the feast into the mere drudgery of devouring!"

Thus far the reader knows already that I dissent violently; and by looking back he will see a picture of our ancestors at dinner, in which they rehearse the very part in relation to ourselves, that Mr Croly supposes all moderns to rehearse in relation to the Romans; but in the rest of the beautiful description, the positive, though not the comparative part, we must all concur:—

"The guests before me were fifty or sixty splendidly dressed men" (they were in fact Titus and his staff, then occupied with the siege of Jerusalem), "attended by a crowd of domestics, attired with scarcely less splendour; for no man thought of coming to the banquet in the robes of ordinary life. The embroidered couches, themselves striking objects, allowed the ease of position at once delightful in the relaxing climates of the south, and capable of combining with every grace of the human figure. At a slight distance, the table loaded with plate glittering under a profusion of lamps, and surrounded by couches thus covered by rich draperies, was like a central source of light radiating in broad shafts of every brilliant hue. The wealth of the patricians, and their intercourse with the Greeks, made them masters of the first performances of the arts. Copies of the most famous statues, and groups of sculpture in the precious metals; trophies of victories; models of temples, were mingled with vases of flowers and lighted perfumes. Finally, covering and closing all, was a vast scarlet canopy, which combined the groups beneath to the eye, and threw the whole into the form that a painter would love."

Mr Croly then goes on to insist on the intellectual em-

bellishments of the Roman dinner; their variety, their grace, their adaptation to a festive purpose. The truth is, our English imagination, more profound than the Roman, is also more gloomy, less gay, less *riante*. That accounts for our want of the gorgeous *triclinium*, with its scarlet draperies, and for many other differences both to the eye and to the understanding. But both we and the Romans agree in the main point: we both discovered the true purpose which dinner might serve—1. to throw the grace of intellectual enjoyment over an animal necessity; 2. to relieve and to meet by a benign antagonism the toil of brain incident to high forms of social life.

My object has been to point the eye to this fact; to show uses imperfectly suspected in a recurring accident of life; to show a steady tendency to that consummation, by holding up, as in a mirror, a series of changes, corresponding to our own series with regard to the same chief meal, silently going on in a great people of antiquity.

MODERN SUPERSTITION.

It is said continually, that the age of the miraculous and supernatural is past. I deny that it is so in any sense which implies this age to differ from all other generations of man except one. It is neither past, nor ought we to wish it past. Superstition is no vice, absolute and unconditional, in the constitution of man. It is or it is not a vice according to the particular law of its development. It is not true that, in any philosophic view, *primus in orbe deos fecit timor*. As Burke objected—if fear created the gods, what created the fear? Far more true, and more just to the grandeur of man, it would have been to say—*Primus in orbe deos fecit sensus infiniti*. Even for the lowest Caffre, more goes to the sense of a divine being, than simply his wrath or his power. Superstition, indeed, in the sense of sympathy with the invisible, is the great test of man's grandeur, as an earthly combining with a celestial. In superstition lies the possibility of religion. And hence the obstinate interfusion of the two ideas in the Roman word *Religio*. And though superstition is often injurious, degrading, demoralising, it is so, not as a form of corruption or degradation, but as a form of non-development. The crab is harsh, and for itself worthless. But it is the germinal form of innumerable finer fruits.

Superstition will finally pass into pure forms of religion as man advances. It would be matter of lamentation to hear that superstition had at all decayed, until man had made corresponding steps in the purification and development of his intellect as applicable to religious faith. In order to appreciate the present condition of the supernatural, and its power over man, let us throw a hasty eye over the modes of popular superstition. If these manifest their vitality, it will prove that the popular intellect does not go along with the bookish or the worldly intellect (philosophic we cannot call it), in pronouncing the power of the supernatural extinct. The popular feeling is all in all.

That function of miraculous power, which, though widely diffused through Pagan and Christian ages alike, has the least root in the solemnities of the imagination, we may call the *Ovidian*. By way of distinction, it may be so called on a principle of convenience; and it may be so called on a principle of equity; since Ovid in his "Metamorphoses" made the first elaborate display of such a tendency in human superstition. It is a movement of superstition under the domination of human affections; a mode of spiritual awe, not remarkably profound, which seeks to reconcile itself with human tenderness or admiration; and which represents supernatural power as expressing itself by a sympathy with human distress or passion concurrently with human sympathies, and as supporting that blended sympathy by a symbol incarnated with the fixed agencies of nature. For instance, a pair of youthful lovers perish by a double suicide originating in a fatal mistake, and a mistake operating in each case through a noble self-oblivion. The tree under which their meeting has been concerted, and which witnesses their tragedy, is supposed ever

afterwards to express the divine sympathy with this catastrophe in the gloomy colour of its fruit:—

> "At tu, quæ ramis (arbor!) miserabile corpus
> Nunc tegis unius, mox es tectura duorum,
> Signa tene cædis:—pullosque et luctibus aptos
> Semper habe fructus—gemini monumenta cruoris."

Such is the dying adjuration of the lady to the tree. And the fruit becomes thenceforwards a monument of a double sympathy—sympathy from man, sympathy from a dark power standing behind the agencies of nature, and speaking through them. Meantime the object of this sympathy is understood to be, not the individual catastrophe, but the universal case of unfortunate love exemplified in this particular romance. The inimitable grace with which Ovid has delivered these early traditions of human tenderness, blended with human superstition, is notorious; the artfulness of the pervading connection, by which every tale in the long succession is made to arise spontaneously out of that which precedes, is absolutely unrivalled; and this it was, together with his luxuriant gaiety, which procured for him a preference even on the part of Milton—a poet so opposite by intellectual constitution. It is but reasonable, therefore, that this function of the supernatural should bear the name of *Ovidian*. Pagan it was in its birth; and to Paganism its titles ultimately ascend. Yet we know that in the transitional state through the centuries succeeding to Christ, during which Paganism and Christianity were slowly descending and ascending, as if through different strata of the atmosphere, the two powers interchanged whatsoever they could. (See Conyers Middleton; and see Blount of our own days.) It marked the feeble nature of Paganism, that it could borrow little or nothing: by organisation it was fitted to

no expansion. But the true faith, from its vast and comprehensive adaptation to the nature of man, lent itself to many corruptions *(corruptio optimi est pessima)*, some deadly in their tendencies, some harmless. Amongst these last was the Ovidian form of connecting the unseen powers moving in nature with human sympathies of love or reverence. The legends of this kind are universal and endless. No land, the most austere in its Protestantism, but has adopted these superstitions: and everywhere, by those even who reject them, they are entertained with some degree of affectionate respect. That the ass, which in its very degradation still retains an under-power of sublimity,* or of sublime suggestion through its ancient connection with the wilderness, with the Orient, with Jerusalem, should have been honoured amongst all animals by the visible impression upon its back of Christian symbols —seems reasonable even to the infantine understanding, when made acquainted with its meekness, its patience, its suffering life, and its association with the Founder of Christianity in one great triumphal solemnity. The very man who brutally abuses it, and feels a hard-hearted contempt for its misery and its submission, has a semi-conscious feeling that the same qualities were possibly those which recommended it to a distinction,† when all things were

* "*An under-power of sublimity.*"—Everybody knows that Homer compared the Telamonian Ajax, in a moment of heroic endurance, to an ass. This, however, was only under a momentary glance from a peculiar angle of the case. But the Mahometan, too solemn, and also perhaps too stupid, to catch the fanciful or shifting and angular colours of things, absolutely by choice, under the Bagdad Caliphate, decorated a most favourite hero with the title of the *Ass*—which title is repeated with veneration to this day. Still it should not be forgotten that the *wild* ass is one of the few animals which has the reputation of never flying from an enemy.

† "*Which recommended it to a distinction.*"—It might be objected

valued upon a scale inverse to that of the world. Certain it is, that in all Christian lands the legend about the ass is current amongst the rural population. The haddock, again, amongst marine animals, is supposed, throughout all maritime Europe, to be a privileged fish; even in austere Scotland, every child can point out the impression of St Peter's thumb, by which from age to age it is distinguished from fishes having otherwise an external resemblance. To the same apostle (with a reference, doubtless, to St Matthew, chap. 14, St Mark, chap. 6, St Luke, chap. 8, and St John, chap. 6) is consecrated another memorial of the sea, and of the sea in a state of storm; viz., that well-known storm-bird which, from the apostle's name *Peter*, is named the stormy *petrel*. All domesticated cattle, having the benefit of man's guardianship and care, are believed (or once *were* believed), throughout England and Germany, to go down upon their knees at one particular moment of Christmas Eve, when the fields are covered with darkness, when no eye looks down but that of God, and when the exact anniversary hour revolves of that angelic song, once rolling over the fields and flocks of Palestine.*

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that the oriental ass was often a superb animal; that it is spoken of prophetically as such; and that historically the Syrian ass is made known to us as having been used in the prosperous ages of Judea for the riding of princes. But this is no objection. Those circumstances in the history of the ass were requisite to establish its symbolic propriety in a great symbolic pageant of triumph. Whilst, on the other hand, the individual animal, there is good reason to think, was marked by all the qualities of the general race as a suffering and unoffending tribe in the animal creation. The asses on which princes rode were of a separate colour, of a peculiar breed, and improved, like the English racer, by continual care. "Speak ye who ride upon *white* asses!" is the scriptural expression: *i. e.*, speak ye who are of princely rank.

* Mahometanism, which everywhere pillages Christianity, cannot but have its own face at times glorified by its stolen jewels. This solemn hour of jubilation, gathering even the brutal natures into its fold, recalls

The Glastonbury Thorn is a mere local superstition; but at one time the legend was as widely diffused as that of Loretto, with the angelic translation of its sanctities: on Christmas morning, it was devoutly believed by all Christendom that this holy thorn put forth its annual blossoms. And with respect to the aspen-tree, which Mrs Hemans very naturally mistook for a Welsh legend, having first heard it in Denbighshire, the popular faith is universal —not Welsh, but European*—that it shivers mystically in sympathy with the horror of that mother tree in Palestine which was *compelled* to furnish materials for the cross. Neither would it in this case be any objection, if a passage were produced from Solinus or Theophrastus, implying that the aspen-tree had always shivered; for the tree might presumably be penetrated by remote presentiments, as well as by remote remembrances. In so vast a case, the obscure sympathy should stretch, Janus-like, each way. And an objection of the same kind to the rainbow, considered as the seal by which God ratified his covenant in bar of all future deluges, may be parried in something of the same way. It was not then first created; optical laws imply that the rainbow must, under pre-conditions of sunshine and rain, always

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accordingly the Mahometan legend (which the reader may remember is one of those incorporated into Southey's "Thalaba") of a great hour revolving once in every year, during which the gates of Paradise were thrown open to their utmost extent, and gales of happiness issued forth upon the total family of man.

* "*European:*"—Or, more strictly speaking, co-extensive with Christendom, which is *now* a much wider expression; for, whilst less than two millions are to be subtracted on account of the Ottoman Mussulmans, two millions must be added on account of Asiatics (viz., the Armenians, &c.), twenty-two millions for the United States; two millions for Canada and other English possessions; seven or eight millions for Spanish and Portuguese America.

have displayed the same series of phenomena—true: but it was then first selected by preference, amongst a multitude of natural signs as yet unappropriated, and then first charged with the new function of a message and a promise to man. Pretty much the same theory—that is, the same way of accounting for the natural existence without disturbing the supernatural functions—may be applied to the great constellation of the other hemisphere, called the Southern Cross. It is viewed popularly in South America as the great banner, or gonfalon, held aloft by heaven before the Spanish heralds of the true faith in 1492. To that superstitious and ignorant race it costs not an effort to suppose, that, by some synchronising miracle, the constellation had been then specially called into existence at the very moment when the first Christian procession, bearing a cross in their arms, solemnly stepped on shore from the vessels of Christendom. We Protestants know better: we understand the impossibility of supposing such a narrow and local reference in orbs so transcendently vast as those composing the constellation—orbs removed from each other by such unvoyageable worlds of space, and having, in fact, no real reference to each other more than to any other heavenly bodies whatsoever. That unity of synthesis, by which they are composed into one figure of a cross, we know to be a mere accidental result from an arbitrary synthesis of human fancy, and dependent also to a certain extent upon the accidents of our own earthly position and distance. A vast diminution, for example, of this distance, by calling other stars into our field of vision, and by thus filling up the intervals between the several elements of the figure, would disturb (and might even wholly confuse) the present cruciform arrangement. Take such and such stars, compose them into let-

ters, and they will spell such a word. But still it was our own choice, a synthesis of our own fancy, originally to combine them in this way. They might be divided from each other, and otherwise combined. All this is true: and yet, as the combination, though in a partial sense arbitrary, does spontaneously offer itself* to every eye, as the glorious cross does really glitter for ever through the silent hours of a vast hemisphere, even they who are not superstitious may willingly yield to the belief—that, as the rainbow was laid in the very elements and necessities of nature, yet still bearing a pre-dedication to a service which would not be called for until many ages had passed, so also the mysterious cipher of man's imperishable hopes may have been entwined and enwreathed with the starry heavens from their earliest creation, as a prefiguration—as a silent heraldry of mysterious hope through one period, and as a heraldry of gratitude through the other.

These cases which I have been rehearsing, taking them in the fullest literality, agree in this general point of union—they are all silent incarnations of miraculous power—miracles, supposing them to have been such originally, locked up and embodied in the regular course of nature, just as we see lineaments of faces and of forms in petrifactions, in variegated marbles, in spars, or in rocky strata, which our fancy interprets as once having been real human existences; but which are now confounded with the very substance of a mineral product.† Even those who are

* "*Does spontaneously offer itself:*"—Heber (Bishop of Calcutta) complains that this constellation is not composed of stars answering his expectation in point of magnitude. But he admits that the dark barren space around it gives to this inferior magnitude a very advantageous relief.

† See upon this subject some interesting speculations (or at least dim outlines and suggestions of speculations) by the German author, Novalis (the Graf von Hardenberg).

most superstitious, therefore, look upon cases of this order as occupying a midway station between the physical and the hyperphysical, between the regular course of nature and the providential interruption of that course. The stream of the miraculous is here confluent with the stream of the natural. By such legends, the credulous man finds his superstition but little evoked; the incredulous finds his philosophy but little revolted. Both alike will be willing to admit, for instance, that the apparent act of reverential thanksgiving, in certain birds, when drinking, is caused and supported by a physiological arrangement; and yet, perhaps, both alike would bend so far to the legendary faith as to allow a child to believe, and would perceive a pure child-like beauty in believing, that the bird was thus rendering a homage of deep thankfulness to the universal Father, who watches for the safety of sparrows, and sends his rain upon the just and upon the unjust. In short, the faith in this order of the physico-miraculous is open alike to the sceptical and the non-sceptical: it is touched superficially with the colouring of superstition, with its tenderness, its humility, its thankfulness, its awe; but, on the other hand, it is not therefore tainted with its coarseness, with its childishness, with its paralytic credulity. In no subject is the difference between the childish and the child-like more touchingly brought forward, than occasionally in the religious legends of early and of militant Christianity. Such a faith reposes upon the universal signs diffused through nature, and blends with the mysterious of natural grandeurs wherever found—with the mysterious of the starry heavens, with the mysterious of music, and with that infinite form of the mysterious for man's dimmest misgivings—

"Whose dwelling is the light of setting suns."

But, from this earliest note in the ascending scale of superstitious faith, let us pass to a more alarming key. This first, which I have styled (in equity as well as for distinction) the *Ovidian*, is too aerial, almost too allegoric, to be susceptible of much terror. It is the mere *fancy*, in a mood half-playful, half-tender, which submits to the belief. It is the feeling, the sentiment, which creates the faith; not the faith which creates the feeling. And thus far we see that modern feeling and Christian feeling has been to the full as operative as any that is peculiar to Paganism; judging by the Romish *Legenda*, much more so. The Ovidian illustrations, under a false superstition, are entitled to give the designation, as being the first, the earliest, but not at all as the richest. Besides that Ovid's illustrations emanated often from himself individually, not from the popular mind of his country; whereas ours of the same class uniformly repose on large popular traditions from the whole of Christian antiquity. These again are agencies of the supernatural which can never have a private or personal application; they belong to all mankind and to all generations. But the next in order are more solemn; they become terrific by becoming personal. These comprehend all that vast body of the marvellous which is expressed by the word *Ominous*. On this head, as dividing itself into the ancient and modern, I will speak next.

Everybody is aware of the deep emphasis which the Pagans laid upon words and upon names, under this aspect of the ominous. The name of several places was formally changed by the Roman government, solely with a view to that contagion of evil which was thought to lurk in the syllables, if taken significantly. Thus, the town of Maleventum (Ill-come, as one might render it)

had its name changed by the Romans to Beneventum (or Welcome). *Epidamnum*, again, the Grecian Calais, as one might call it, in relation to the Roman Dover of Brundusium, was a name that would have startled the stoutest-hearted Roman "from his propriety." Had he suffered this name to escape him inadvertently, his spirits would have forsaken him—he might even have pined away under dim misgivings of evil, like a poor negro of Koromantyn who is the victim of Obi.* Read into a Greek word, which it really was, the name imported no ill; but for a Roman to say *Ibo Epidamnum*, reading the word *damnum* into a Roman sense, was in effect saying, though in a hybrid dialect, half-Greek, half-Roman, "I will go to ruin." The name was therefore changed to Dyrrachium; a substitution which quieted more anxieties in Roman hearts than the erection of a light-house or the deepening of the harbour mouth. A case equally strong, to take one out of many hundreds that have come down to us, is reported by Livy. There was an officer in a Roman legion, at some period of the republic, who bore the name either of Atrius Umber or Umbrius Ater: and this man being ordered on some expedition, the soldiers refused to follow him. They did right. I remember, and have elsewhere mentioned, that Coleridge used facetiously to call the well-known sister of Dr Aikin, Mrs Barbauld, "that pleonasm of nakedness," the idea of nakedness being reduplicated and reverberated in the *bare* and the *bald*. This Atrius Umber might be called "that pleonasm of darkness;" and one might say to him, in the words of Othello, "What needs

* "*The victim of Obi:*"—It seems worthy of notice, that this magical fascination is generally called Obi, and the magicians Obeah men, throughout Guinea, Negroland, &c.; whilst the Hebrew or Syriac word for the rites of necromancy, was *Ob* or *Obh*, at least when ventriloquism was concerned.

this iteration?" To serve under the Gloomy was enough to darken the spirit of hope; but to serve under the Black Gloomy was really rushing upon destruction. Yet it may be alleged that Captain Death was a favourite and heroic leader in the English navy; and that, in our own times, Admiral Coffin, though an American by birth, has not been unpopular in the same service. This is true: and all that can be said is, that these names were two-edged swords, which might be made to tell against the enemy as well as against friends. And possibly the Roman centurion might have turned his name to the same account, had he possessed the great Dictator's presence of mind; for he, the mighty Julius, when landing in Africa, having happened to stumble—an omen of the worst character, in Roman estimation—took out its sting by following up his own oversight, as if it had been intentional, putting his lips to the ground, kissing it, and ejaculating that in this way he appropriated the soil.

Omens of every class were certainly regarded, in ancient Rome, with a reverence that can hardly be surpassed. But yet, with respect to those omens derived from names, it is certain that our modern times have more memorable examples on record. Out of a large number which occur to me, I will cite two:—The present* King of the French bore in his boyish days a title which he would not have borne, but for an omen of bad augury attached to his proper title. Before the death of his father *Egalité* had raised him to the princely honours of Orleans, his own proper title had been *Duc de Valois.* Why then was he not openly so styled? The reason lay in a secret omen of evil connected with that title, and

* "*Present:*"—This was written, I believe, about 1839.

communicated only to a few friends of that great house. The story is thus told:—The father of that famous Regent Orleans who governed France during the minority of Louis XV., was the sole brother of Louis Quatorze. He married for his first wife our English princess Henrietta, the sister of Charles II. (and through her daughter, by the way, it is that the house of Savoy—*i. e.*, of Sardinia—has pretensions to the English throne). This unhappy lady, it is too well established, was poisoned. Voltaire, amongst many others, has affected to doubt the fact; for which in his time there might be some excuse. But since then better evidences have placed the matter beyond all question. We now know both the fact, and the how, and the why. The duke, who *possibly* was no party to the murder of his young wife, though otherwise on bad terms with her, married for his second wife a coarse German princess, homely in every sense, and a singular contrast to the elegant creature whom he had lost. She was a daughter of the Bavarian Elector; ill-tempered by her own confession, self-willed, and a plain speaker to excess; but otherwise a woman of honest German integrity. Unhappy she was through a long life; unhappy through the monotony as well as the malicious intrigues of the French court; and so much so, that she did her best (though without effect) to prevent her Bavarian niece from becoming dauphiness. She acquits her husband, however, in the memoirs which she left behind, of any intentional share in her unhappiness; and describes him constantly as a well-disposed prince. But whether it were, that, often walking in the dusk of evening through the numerous apartments of that vast mansion which her husband had so much enlarged, naturally she turned her thoughts to that injured English lady who had presided there before

herself: or whether it arose from the inevitable gloom which broods continually over mighty palaces, so much is known for certain, that one evening, in the twilight, she met at a remote quarter of the reception-rooms something or other that she took for a spiritual apparition. What she fancied to have passed in this interview with the apparition was never known except to her nearest friends; and if she made any explanations in her memoirs, the editor has thought fit to suppress them. All that transpired was—that some ominous revelation was then made with respect to the title of *Valois*, which was the proper second title of the Orleans family; and that, in consequence of this communication, her son, the Regent, had assumed in his boyhood that of Duc de Chartres. His elder brother was dead, so that the superior title was open to him; but, in consequence of those mysterious omens, whatever they might be, which occasioned much whispering at the time, the great title of Valois was laid aside for ever as of bad augury; nor has it ever been resumed through a century and a-half that have followed that mysterious warning; nor will it be resumed, unless the numerous children of the present Orleans branch should find themselves distressed for ancient titles; which is not likely, since they enjoy the honours of the elder house, as well as of their own, and are now (1839) the *children of France* in the amplest and most privileged sense.

Here we have a great European case of state omens in the eldest of Christian houses. The next which I shall cite is equally a state case, and carries its public verification along with itself. In the spring of 1799, when Napoleon was lying before Acre, he became anxious for news from Upper Egypt, whither he had despatched Dessaix in pursuit of a distinguished Mameluke leader. This was in the

middle of May. Not many days after, a courier arrived with favourable despatches—favourable in the main, but reporting one tragical occurrence on a small scale, that to Napoleon, for a superstitious reason, outweighed the public prosperity. A *djerme*, or Nile boat of the largest class, having on board a large party of troops and of wounded men, together with most of a regimental band, had run ashore at the village of Benouth. No case could be more hopeless. The neighbouring Arabs belonged to the Yambo tribe—of all Arabs the most ferocious. These Arabs and the Fellahs (whom, by the way, many of our countrymen are so ready to represent as friendly to the French and hostile to ourselves) had taken the opportunity of attacking the vessel. The engagement was obstinate; but at length the inevitable catastrophe could be delayed no longer. The commander, an Italian named Morandi, was a brave man; any fate appeared better than that which awaited him from an enemy so malignant. He set fire to the powder magazine; the vessel blew up; Morandi perished; and all of less nerve, who had previously reached the shore in safety, were put to death to the very last man, with cruelties the most detestable, by their inhuman enemies. For all this Napoleon cared little; but one solitary fact there was in the report which struck him with secret alarm. This ill-fated *djerme*—what was it called? It was called *L'Italie;* and in the name of the vessel Napoleon read an augury of the fate which had befallen the Italian territory. Considered as a dependency of France, he felt certain that Italy was lost; and Napoleon was inconsolable. But what possible connection, it was asked, can exist between this vessel on the Nile and a remote Peninsula of Southern Europe? "No matter," replied Napoleon; "my presentiments never deceive me. You

will see that all is ruined. I am satisfied that my Italy, my conquest, is lost to France!" So, indeed, it was. All European news had long been intercepted by the English cruisers; but immediately after the French victory over the Vizier in July, 1799, an English admiral first informed the French army of Egypt, that Massena and others had lost all that Bonaparte had won in 1796. It is, however, a strange illustration of human blindness, that this very subject of Napoleon's lamentation—this very Italian campaign of 1799—it was, with its blunders and its long equipage of disasters, that paved the way for his own elevation to the Consulship, just seven calendar months from the receipt of that Egyptian despatch; since most certainly in the struggle of Brumaire 1799, doubtful and critical through every stage, it was the pointed contrast between his own Italian campaigns and those of his successors, which gave effect to Napoleon's pretensions, and which procured them a ratification amongst the people. The loss of Italy—that loss which so much disturbed him in Syria—was essential to the full effect of Napoleon's previous conquest. By anything short of that temporary eclipse for France, no adequate contrast between himself and his rivals would have been established for Napoleon; no opening would have been made for Marengo in the summer of 1800. That and the imbecile characters of Napoleon's chief military opponents were the true keys to the great revolution of Brumaire. The stone which he rejected became the keystone of the arch. So that, after all, he *valued* the omen falsely; though the very next news from Europe, courteously communicated by his English enemies, showed that he had *read* its immediate *interpretation* rightly.

These omens, derived from names, are therefore common to the ancient and the modern world. But perhaps, in

strict logic, they ought to have been classed as one subdivision or variety under a much larger head; viz., words generally, no matter whether proper names or appellatives, viewed as operative powers and agencies, bearing, that is to say, a charmed power against some party concerned from the moment that they leave the lips.

Homer describes prayers as having a separate life, rising buoyantly upon wings, and making their way upwards to the throne of Jove. Such, but in a sense more gloomy and terrific, is the force ascribed under a wide-spread superstition, ancient and modern, to words uttered on critical occasions; or to words uttered at any time, which point to critical occasions. Hence the doctrine of *ευφημισμος*, the necessity of abstaining from strong words or direct words in expressing fatal contingencies. *Favete linguis*—favour me with your tongues, give me the benefit of your propitious voices—was a standing request in Pagan days. It was shocking, at all times of Paganism, to say of a third person—"If he should die;" or to suppose the case that he might be murdered. The very word *death* was consecrated and forbidden; *i. e.*, was tabooed. *Si quiddam humanum passus fuerit* was the extreme form to which men advanced in such cases. And this scrupulous feeling, originally founded on the supposed efficacy of words, prevails to this day. It is a feeling undoubtedly supported by good taste, which strongly impresses upon us all the discordant tone of any impassioned subjects (death, religion, &c.) with the common key of ordinary conversation. But good taste is not in itself sufficient to account for a scrupulousness so general and so austere. In the lowest classes there is a shuddering recoil still felt from uttering coarsely and roundly the anticipation of a person's death. Suppose a child, heir to some great estate, the subject of conversation—the hypo-

thesis of his death is put cautiously, under such forms as, "If anything but good should happen;" "if any change should occur;" "if any of us should chance to miscarry," and so forth. Always a modified expression is sought—always an indirect one. And this timidity arises under the old superstition still lingering amongst men, like that ancient awe, noticed by Wordsworth, for the sea and its tremendous secrets—feelings that have not, no, nor ever will, become entirely obsolete. No excess of nautical skill will ever perfectly disenchant the great abyss from its terrors—no progressive knowledge will ever medicine that dread misgiving of a mysterious and pathless power given to words of a certain import, or uttered in certain situations; by a parent, for instance, to persecuting or insulting children; by the victim of horrible oppression, when labouring in final agonies;* and by others, whether cursing or blessing, who stand central to great passions, to great interests, or to great perplexities.

And here, by way of parenthesis, I might stop to attempt an explanation of the force attached to that scriptural expression, "*Thou hast said it.*" It is an answer adopted by our Saviour; and the meaning seems radically to be this:—the popular belief authorised the notion, that simply to have uttered any great thesis, though unconsciously simply to have united verbally any two great ideas, though for a purpose the most different or even opposite, had the mysterious power of realising them in act. An exclamation, though in the purest spirit of sport, addressed to a boy, "*You shall be our imperator,*" was many times supposed to be the forerunner and fatal mandate for

* As for example in that mysterious poem of Horace, where a dying boy points the fulminations of his dying words against the witch that presides over his tortures.

the boy's elevation. Words that were blind, and words that were torn from frantic depths of anguish, oftentimes, it was thought, executed themselves. To connect, though but for denial or for mockery, the ideas of Jesus and the Messiah—as, *e.g.*, *Art thou the Christ, or the Anointed?*—furnished an augury of their eventual coincidence. It was an *argumentum ad hominem*, and drawn from a popular faith.

But a modern reader will object the want of an accompanying design or serious intention on the part of him who utters the words—he never meant his words to be taken seriously—nay, his purpose was the very opposite. True: and precisely *that* is the reason why his words are likely to operate effectually, and why they should be feared. Here lies the critical point which most of all distinguishes this faith. Words took effect, not merely in default of a serious use, but exactly in consequence of that default. It was the chance word, the stray word, the word uttered in jest, or in trifling, or in scorn, or unconsciously, which took effect; whilst ten thousand words, uttered with purpose and deliberation, were sure to prove inert. One case will illustrate this:—Alexander the Great, in the outset of his Persian expedition, consulted the oracle at Delphi. For the sake of his army, had he been even without personal faith, he desired to have his enterprise grandly authorised. No persuasions, however, would move the priestess to enter upon her painful and agitating duties, for the sake of obtaining the regular answer of the god. Wearied with this, Alexander seized the great lady by the arm, and using as much violence as was becoming to the two characters—of a great prince acting, and a great priestess suffering—he pushed her gently backwards to the tripod on which, in her profes-

sional character, it was requisite that she should be seated. Instantly and spontaneously, in the hurry and excitement of the moment, the priestess exclaimed, Ω παι, ανικητος ει—*O son, thou art irresistible;* never adverting for an instant to his martial purposes in the future, but simply to his present personal importunities at the moment. The person whom she thought of as incapable of resistance, was not Darius, the great King of Susa and Persepolis, of Ecbatana, and Babylon, and Sardis, but her own womanly self; and all she meant *consciously* was—O son, I can refuse nothing to one so earnest. But mark what followed: Alexander desisted at once—he asked for no further oracle—he refused it, and exclaimed, joyously:—"Now then, noble priestess, farewell; I have the oracle—I have your answer, and better than any which you could deliver from the tripod. I am invincible—I am irresistible—so you have declared, you cannot revoke it. True, you thought not of Persia—you thought only of my importunity. But that very fact is what ratifies your answer. In its blindness I recognise its truth. An oracle from a god might be distorted by political ministers of the god, as in time past too often has been suspected. The oracle was said of old—to *Medise;* and in my own father's time to *Philippise.* But an oracle delivered unconsciously, indirectly, blindly, that is the oracle which cannot deceive." Such was the all-famous oracle which Alexander extorted—such was the oracle on which he and his army relying went forth "conquering and to conquer."

Exactly on this principle do the Turks act, in putting so high a value on the words of idiots. Enlightened Christians at one time wondered, but have long ceased to wonder, at their allowing any weight to people bereft of

understanding. *That* is the very reason for allowing them weight: that very defect it is which makes them capable of being organs for conveying words from higher intelligences. A fine human intelligence cannot be a passive instrument—it cannot be a mere tube for conveying the words of inspiration: such an intelligence will intermingle ideas of its own, or will otherwise modify what is given, and pollute what is sacred.

It is also on this principle that the whole practice and doctrine of sortilegy rest. Let us confine ourselves to that mode of sortilegy which is conducted by throwing open privileged books at random, and thus leaving to chance, or else (which was a variety in the practice often resorted to by Haydon the painter) throwing such books open in the dark, and leaving to the morning light the revelation of the silent oracle which lurked in the passage first catching the eye. The books used have varied with the caprice or the error of ages. Once the Hebrew Scriptures had the preference. Probably they were laid aside, not because the reverence for their authority decayed, but because it increased, so as to awaken in some minds a scrupulous sense of profanation in such a use of the sacred text. In later times Virgil has been the favourite. Considering the very limited range of ideas to which Virgil was tied by his theme—a colonising expedition in a barbarous age—no worse book could have been selected:* so little indeed does the "Æneid" exhibit

* "*No worse book could have been selected:*"—The probable reason for making so unhappy a choice seems to have been that Virgil, in the middle ages, had the character of a necromancer, a diviner, &c. This we all know from Dante. Now, the original reason for this strange translation of character and functions I hold to have arisen from the circumstance of his maternal grandfather having borne the name of *Magus*. People in those ages held that a powerful enchanter must have a magician, not

of human life in its multiformity, that much tampering with the plain sense of the text is required to bring real cases of human interest and real situations within the scope of any Virgilian response, though aided by the utmost latitude of accommodation. A king, a soldier, a sailor, &c., might look for correspondences to their own circumstances. Accordingly, everybody remembers the dreadful answer which Charles I. received at Oxford from this mode of sortilegy at the opening of the Parliamentary War. But, beyond these broad obvious categories, and a very few subdivisions lying within them, it is vain to look for any reasonable compass of discrimination in the oracles of Virgil. Indeed, it was this very limitation in the Virgilian range of ideas, when the case itself imposed a vast Shaksperian breadth of speculation—a field of vision like that on which the fiend may be supposed to have planted Christ when showing to him all the kingdoms of the earth—that eventually threw back the earnest inquiries into futurity upon the *Sortes Biblicæ*. No case, indeed, can try so severely, or put upon record so conspicuously, this indestructible propensity for looking into the future by the aid of dice, real or figurative, as the fact of men eminent for piety having yielded to the temptation. I pause, to give one instance—the instance of a person who, in *practical* theology, although a narrow dissenter, has been, perhaps, more popular than any other in any

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amongst his *agnati*, but amongst his *cognati;* the power must run in the blood, which on the maternal side could be undeniably ascertained. Under this preconception, they took Magus not for a proper name, but for a professional designation. [illegible] character sustained by Virgil in the middle ages, we may mention that a writer, about the year 1200, or the era of our own Robin Hood, published by Montfaucon, says of Virgil, that "*Capitur a Romanis, variabiliter exiit ivitam Neapolim.*"

church. Dr Doddridge, in his earlier days, was in a dilemma both of conscience and of taste as to the election he should make between two situations, one in possession, both at his command. He was settled at Harborough, in Leicestershire, and was "pleasing himself with the view of a continuance" in that situation. True, he had received an invitation to Northampton; but the reasons against complying seemed so strong, that nothing was wanting beyond the civility of going over to Northampton, and making an apologetic farewell. Accordingly, on the last Sunday in November of the year 1729, the doctor went and preached a sermon in conformity with those purposes. "But," says he, "on the morning of that day an incident happened which affected me greatly." On the night previous, it seems he had been urged very importunately by his Northampton friends to undertake the vacant office. Much personal kindness had concurred with this public importunity: the good doctor was affected; he had prayed fervently, alleging in his prayer, as the reason which chiefly weighed with him to reject the offer, that it was far beyond his forces, and mainly because he was too young,* and had no assistant. He goes on thus: "As soon as ever this address" (meaning the prayer) "was ended, I passed through a room of the house in which I lodged, where a child was reading to his mother, and the only words I heard distinctly were these, *And as thy days, so sh ll thy s ngth be.*" This singular coincidence between his own difficulty and a scriptural line, caught at random in passing hastily through a room (but observe, a

* "*Because he was too young:*"—Dr Doddridge was born in the summer of 1702; consequently he was at this era of his life about twenty-seven years old, and not so obviously entitled to the excuse of youth. But he pleaded his youth, not with a view to the exertions required, but to the *auctoritas* and responsibilities of the situation.

line insulated from the context, and placed in high relief to his ear), shook his resolution. Accident co-operated; a promise to be fulfilled at Northampton, in a certain contingency, fell due at the instant; the doctor was detained; the detention gave time for further representations; new motives arose; old difficulties were removed; and finally the doctor saw, in all this succession of steps (the first of which, however, lay in the *Sortes Biblicæ*), clear indications of a providential guidance. With that conviction he took up his abode at Northampton, and remained there for the next thirty-one years, until he left it for his grave at Lisbon; in fact, he passed at Northampton the whole of his public life. It must, therefore, be allowed to stand upon the records of sortilegy, that in the main direction of his life—not, indeed, as to its spirit, but as to its form and local connections—a Protestant divine of much merit, and chiefly in what regards practice, and of the class most opposed to superstition, who himself vehemently combated superstition, took his determining impulse from a variety of the *Sortes Virgilianæ*.

This variety was known in earlier times to the Jews—as early, indeed, as the era of the Grecian Pericles, if we are to believe the "Talmud." It is known familiarly to this day amongst Polish Jews, and is called *Bath-col*, or the *daughter-voice;* the meaning of which appellation is this:—The *Urim and Thummim*, or oracle in the breastplate of the high priest, spoke directly from God. It was, therefore, the original, or mother-voice. But about the time of Pericles—that is, about one hundred years before the time of Alexander the Great—the light of prophecy was quenched in Malachi or Haggai; and the oracular jewels in the breastplate became simultaneously dim. Henceforwards the mother-voice was heard no longer: but to this suc-

ceeded an imperfect or daughter-voice *(Bath-col)*, which lay in the first words happening to arrest the attention at a moment of perplexity. An illustration, which has been often quoted from the "Talmud," is to the following effect:—Rabbi Jochannan, and Rabbi Simeon Ben Lachish, were anxious about a friend Rabbi *Samuel*, six hundred miles distant on the Euphrates. Whilst talking earnestly together on this subject in Palestine, they passed a school; they paused to listen: it was a child reading the first book of Samuel; and the words which they caught were these—*And Samuel died.* These words they received humbly and sorrowfully as a *Bath-col:* and the next horseman from the East brought word accordingly that Rabbi Samuel had been gathered to his fathers at some station on the Euphrates.

Here is the very same case, the same *Bath-col* substantially, which I have cited from Orton's "Life of Doddridge." And Du Cange himself notices, in his Glossary, the relation which this bore to the Pagan *Sortes.* "It was," says he, "a fantastical way of divination, invented by the Jews, not unlike the *Sortes Virgilianæ* of the heathens. For, as with them the first words they happened to dip into in the works of that poet became a kind of oracle whereby they predicted future events, so, with the Jews, when they appealed to *Bath-col*, the first words they heard from any one's mouth were looked upon as a voice from Heaven directing them in the matter they inquired about."

Such is *verbatim* the report of Du Cange on this matter; and if from any of its expressions the reader should be disposed to infer that this ancient form of the practical miraculous is at all gone out of use, even the example of Dr Doddridge may satisfy him to the contrary. Such an example was sure to authorise a large imitation. But, even

apart from that, the superstition is common. The records of conversion amongst felons and other ignorant persons might be cited by hundreds upon hundreds, to prove that no practice is more common than that of trying the spiritual fate, and abiding by the import of any passage in the Scriptures which may first present itself to the eye. Cowper the poet has recorded a case of this sort in his own experience. It is one to which all the unhappy are prone. But a mode of questioning the oracles of darkness, far more childish, and, under some shape or other, equally common amongst those who are prompted by mere vacancy of mind, without that determination to sacred fountains which is impressed by misery, may be found in the following extravagant silliness of Rousseau, which I give in his own words —a case for which he admits that he himself would have *shut up* any other man (meaning in a lunatic hospital) whom he had seen practising the same absurdities:—

"Au milieu de mes études et d'une vie innocente autant qu'on la puisse mener, et malgré tout ce qu'on m'avoit pu dire, la peur de l'Enfer m'agitoit encore. Souvent je me demandois—En quel état suis-je? Si je mourrois à l'instant meme, *serois-je damné?* Selon mes Jansenistes [he had been reading the books of the Port Royal], la chose est indubitable: mais, selon ma conscience, il me paroissoit que non. Toujours craintif et flottant dans cette cruelle incertitude, j'avois recours (pour en sortir) aux expedients les plus risibles, et pour lesquels je ferois volontiers enfermer un homme si je lui en voyois faire autant. . . . Un jour, rêvant à ce triste sujet, je m'exerçois machinalement à lancer les pierres contre les troncs des arbres; et cela avec mon addresse ordinaire, c'est-à dire sans presque jamais en toucher aucun. Tout au milieu de ce bel exercise, je m'avisai de faire une espéce de pronostic pour calmer mon inquiétude. Je me dis—je m'en vais jeter cette pierre contre l'arbre qui est vis-a-vis de moi: si je le touche, signe de salut: si je le manque, signe de damnation. Tout en disant ainsi, je jette ma pierre d'une main tremblante et avec un horrible battement de cœur, mais si heurcusement qu'elle va frapper au beau-milieu de l'arbre: ce qui véritablement n'étoit pas difficile: car j'avois eu soin de le choisir fort gros et fort prés. *Depuis lors je n'ai plus doublé de mon salut.* Je ne sais, en me rappelant ce trait si je dois rire ou gémir sur moimeme."—*Les Confessions, Partie I. Livre VI.*

Now, really, if Rousseau thought fit to try such tremendous appeals by taking "a shy" at any random object, he should have governed his sortilege (for such it may be called) with something more like equity. Fair play is a jewel: and in such a case a man is supposed to play against an adverse party hid in darkness. To shy at a cow within six feet distance gives no chance at all to his dark antagonist. A pigeon rising from a trap at a suitable distance might be thought a *sincere* staking of the interest at issue: but as to the massy stem of a tree "fort gros et fort pres"—the sarcasm of a Roman emperor applies, that to miss under such conditions implied an original genius for missing, so that to hit—as it involved no risk—was no honest trial of the case. After all, the sentimentalist had youth to plead in apology for this extravagance. He was hypochondriacal; he was in solitude; and he was possessed by gloomy imaginations from the works of a society in the highest public credit. But most readers will be aware of similar appeals to the mysteries of Providence, made in public by well-known sectarians, speaking from the solemn station of a pulpit. I forbear to quote cases of this nature, though really existing in print, because I feel that the profaneness of such anecdotes is more revolting and more painful to pious minds than the absurdity is amusing. Meantime it must not be forgotten, that the principle concerned, though it may happen to disgust men when associated with ludicrous circumstances, is, after all, the very same which has latently governed very many modes of ordeal, or judicial inquiry; and which has been adopted as a moral rule or canon, equally by the blindest of the Pagans, the most fanatical of the Jews, and the most enlightened of the Christians. It proceeds upon the assumption that man by his actions puts a question to Heaven; and that

Heaven answers by the event. Lucan, in a well-known passage, takes it for granted that the cause of Cæsar had the approbation of the gods. But why? Simply from the event. Notoriously it was the triumphant cause. It was victorious. It was the "*victrix causa*;" and, *as* such, simply because it was "victrix," it had a right in his eyes to postulate the divine favour as mere matter of necessary inference: whilst, on the other hand, the *victa causa*, though it seemed to Lucan sanctioned and consecrated by human virtue in the person of Cato, stood, as regarded heavenly verdicts, unappealably condemned.* This mode of reasoning may strike the reader as merely Pagan. Not at all. In England, at the close of the Parliamentary War, it was generally argued, that Providence had decided the question against the Royalists by the mere fact of the issue. Milton himself, with all his high-toned morality, uses this argument as irrefragable; which is odd, were it only on this account—that the issue ought necessarily to have been held for a very considerable time as merely provisional, and liable to be set aside by possible counter-issues through one generation at the least.† But the

* *Victrix causa Deis placuit; sed victa Catoni*—that cause which triumphed approved itself to the gods; but, in retaliation, the vanquished cause approved itself to Cato. Perhaps, in all human experience, in books or in colloquial intercourse, there never was so grand, so awful a compliment paid to an individual as this of Lucan's to Cato; nor, according to my own judgment, one so entirely misplaced. One solitary individual, in his single person, is made to counterpoise by weight of *auctoritas* and power of sanction the entire Pantheon. The Julian cause might have seemed the better, for it won the favour of Heaven. But no. The Pompeian must have been the better, for it won the favour of Cato.

† And in fact not merely *liable* to be set aside, but *actually* set aside in 1660 by the Restoration. This reversal was again partially reversed, or at least to a great extent virtually reversed, by the Revolution of 1688–9: upon which great event the true judgment, too little perceived

capital argument against such doctrine is to be found in the New Testament. Strange that Milton should overlook, and strange that moralists in general have overlooked, the sudden arrest given to this dangerous (but most prevalent) mode of reasoning by the Founder of our faith. He first, he last, taught to his astonished disciples the new truth—at that time the astounding truth—that no relation exists between the immediate practical events of things on the one side, and divine verdicts on the other. There was no presumption, for instance, against a man's favour with God, or that of his parents, because he happened to be afflicted to extremity with bodily disease. There was no shadow of an argument for believing a party of men criminal objects of heavenly wrath, because upon them, by fatal preference, a tower had fallen, and because *their* bodies were exclusively mangled. How little can it be said that Christianity has yet developed the fulness of its power, when kings and senates so recently acted under a total oblivion of this great though novel Christian doctrine, and would do so still, were it not that religious arguments have been banished by the progress of taste and the caprices of fashion from the field of political discussion.

But, quitting this province of the ominous, where it is made the object of a direct personal inquest, whether by private or by national trials, or by the sortilegy of events, let us throw our eyes over the broader field of omens, as they offer themselves spontaneously to those who do not seek, or would even willingly evade them. There are few

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by English historians, is, that, for the most part, it was a re-affirmation of the principles contended for by the Long Parliament in the Parliamentary War. But this final verdict Milton did not live to see, or even dimly to anticipate.

of these, perhaps none, which are not universal in their authority, though every land in turn fancies them (like its proverbs) of local authority and origin. The death-watch, for instance, extends from England to Cashmere, and across India to the remotest nook of Bengal. A hare crossing a man's path on starting in the morning, has been held in all countries alike to prognosticate evil in the course of that day. Thus, in the "Confessions of a Thug" (which is partially built on a real judicial document, and everywhere conforms to the usages of Hindostan), the hero of the horrid narrative* charges some disaster of his own upon having neglected such an omen in the morning. The same belief operated in Pagan Italy. The same omen announced to Lord Lindsay's Arab attendants in the desert the approach of some disaster, which partially happened in the morning. And a Highlander of the 42d regiment, in his printed memoirs, notices the same harbinger of evil as having crossed his own path on a day of personal disaster in Spain.

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* "*The hero of the horrid narrative:*"—Horrid it certainly is; and one incident in every case gives a demoniacal air of coolness to the hellish atrocities—viz., the regular forwarding of the *bheels*, for the purpose of digging the graves. But else the tale tends too much to monotony; and for a reason which ought to have checked the author in carrying on the work to three volumes; namely, that, although there is much dramatic variety in the circumstances of the several cases, there is none in the catastrophes. The brave man and the coward, the erect spirit fighting to the last, and the poor creature that despairs from the first—all are confounded in one undistinguishing end by sudden strangulation. This was the original defect of the plan. The sudden surprise, and the scientific noosing as with a Chilian *lasso*, constituted, in fact, the main feature of Thuggee. But still, the gradual theatrical arrangement of each Thug severally by the side of a victim, must often have roused violent suspicion, and that in time to intercept the suddenness of the murder. Now, for the sake of the dramatic effect, this interception ought more often to have been introduced, else the murders are but so many blind surprises, as if in sleep. All this might have been managed otherwise.

Birds are even more familiarly associated with such ominous warnings. This chapter in the great volume of superstition was indeed cultivated with unusual solicitude amongst the Pagans—*ornithomancy* (or the derivation of omens from the motions of birds) grew into an elaborate science. But if every rule and distinction upon the number and the position of birds, whether to the right or the left, had been collected from our own village matrons, it would appear that no more of this Pagan science had gone to wreck amongst ourselves, than must naturally follow the difference between a believing and a disbelieving government. Magpies are still of awful authority in village life, according to their number, &c.; for a striking illustration of which I may refer the reader to Sir Walter Scott's "Demonology," reported not at second-hand, but from Sir Walter's personal communication with some seafaring fellow-traveller in a stage-coach.*

Among the ancient stories of the same class is one which

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* Since this was first written, Haydon the painter, in his Autobiography [I. p. 76], refers to this ancient superstition in terms which I have reason to think inaccurate:—"She" (his mother) "appeared depressed and melancholy. During the journey, four magpies rose, chattered, and flew away. The singular superstitions about the bird were remembered by us all. I repeated to myself the old saw—'*One for sorrow, two for mirth, three for a wedding, and four for death.*' I tried to deceive my dear mother, by declaring that *two were for death, and four for mirth:* but she persisted that four announced death in Devonshire; and absurd as we felt it to be, we could not shake off the superstition." About three o'clock in the succeeding night Mrs Haydon died. Meantime, whatever may be the Devonshire version of the old saying, I am assured by a lady that the form current elsewhere is this:—

"One for sorrow;
Two for mirth;
Three for a wedding;
And four for a birth."

And it is clear that the rhyme in the latter reading offers some guarantee for its superior accuracy.

I will repeat—having reference to that Herod Agrippa, grandson of Herod the Great, before whom St Paul made his famous apology at Cæsarea. This Agrippa, overwhelmed by debts, had fled from Palestine to Rome in the latter years of Tiberius. His mother's interest with the widow of Germanicus procured him a special recommendation to her son Caligula. Viewing this child and heir of the lamented Germanicus as the rising sun, Agrippa had been too careless in his language. True, the uncle of Germanicus was the reigning prince; but he was old, and breaking up. True, the son of Germanicus was not yet on the throne; but he soon would be; so that Agrippa was rash enough to call the emperor a *superannuated old fellow*, and even to wish for his death. Sejanus was now dead and gone; but there was no want of spies: and a certain Macro reported his words to Tiberius. Agrippa was in consequence arrested; the emperor himself condescending to point out the noble Jew to the officer on duty. The case was a gloomy one, if Tiberius should happen to survive much longer: and the story of the omen proceeds thus:—"Now Agrippa stood in his bonds before the imperial palace, and in his affliction leaned against a certain tree, upon the boughs of which it happened that a bird had alighted which the Romans call *bubo*, or the owl. All this was steadfastly observed by a German prisoner, who asked a soldier what might be the name and offence of that man habited in purple. Being told that the man's name was Herod Agrippa, and that he was a Jew of high rank, who had given a personal offence to the emperor, the German asked permission to go near and address him; which being granted, he spoke thus:—"This disaster, I doubt not, young man, is trying to your heart; and perhaps you will not believe me when I announce to you be-

forehand the providential deliverance which is impending. However, this much I will say—and for my sincerity let me appeal to my native gods as well as to the gods of this Rome, who have brought us both into trouble—that no selfish object prompts me to this revelation; for a revelation it is. Listen. It is fated that you shall not long remain in chains. Your deliverance will be speedy; and I can venture to guarantee that you shall be raised to the very highest rank and power; that you shall be the object of as much envy as now you are of pity; that you shall retain your prosperity till death; and that you shall transmit that prosperity to your children. But ——" And there the German paused. Agrippa was agitated; the bystanders were attentive; and after a time the German, pointing solemnly to the bird, proceeded thus:—"But this remember heedfully—that, when next you see the bird which now perches above your head, you will only have five days more to live! This event will be surely accomplished by that same mysterious god who has thought fit to send the bird as a warning sign; and you, when you come to your glory, do not forget me that foreshadowed it in your humiliation." The story adds, that Agrippa affected to laugh when the German soldier concluded; after which it goes on to say, that in a few weeks, being delivered by the death of Tiberius; being released from prison by the very prince on whose account he had incurred the risk; being raised to a tetrarchy, and afterwards to the kingdom of all Judea; coming into all the prosperity which had been promised to him by the German, and not losing any part of his interest at Rome through the assassination of his patron Caligula—he began to look back reverentially to the words of the German, and forwards with anxiety to the second coming of the bird. Seven years of sunshine had now

slipped away as silently as a dream. A great festival, with public shows and votive offerings, was on the point of being celebrated in honour of Claudius Cæsar, at Strato's Tower, otherwise called Cæsarea, which (and not Jerusalem) was the Roman metropolis of Palestine. Duty and policy alike required that the king of the land should go down and unite in this mode of religious homage to the emperor. He did so; and on the second morning of the festival, by way of doing more conspicuous honour to the great solemnity, he assumed a very sumptuous attire of silver armour, burnished so highly as to throw back a dazzling glare from the sun's morning beams upon the upturned eyes of the vast multitude around him. Immediately from the sycophantish part of the crowd, of whom a vast majority were Pagans, ascended a cry of glorification as to some manifestation of Deity. Agrippa, gratified by this success of his new apparel, and by this flattery, had not the firmness (though a Jew, and conscious of the wickedness, greater in himself than in the heathen crowd) to reject the blasphemous homage. Voices of adoration continued to ascend; when suddenly looking upward to the vast awnings prepared for screening the audience from the noonday heats, the king perceived the same ominous bird which he had seen at Rome in the day of his affliction, seated quietly, and looking down upon himself. In that same moment an icy pang shot through his intestines. He was removed into the palace; and at the end of five days, completely worn out by pain, Agrippa expired, in the fifty-fourth year of his age, and the seventh of his sovereign power.

Whether the bird, here described as an owl, were really such, may be doubted, considering the narrow nomenclature of the Romans for all zoological purposes, and the total indifference of the Roman mind to all distinctions in

natural history which are not upon the very largest scale. I myself am greatly disposed to suspect that the bird was a magpie. Meantime, speaking of ornithoscopy in relation to Jews, I remember another story in that subdivision of the subject which it may be worth while repeating; not merely on its own account, as wearing a fine oriental air, but also for the correction which it suggests to a very common error.

In some period of Syrian warfare, a large military detachment was entering at some point of Syria from the desert of the Euphrates. At the head of the whole array rode two men of some distinction: one was an augur of high reputation, the other was a Jew called Mosollam, a man of admirable beauty, a matchless horseman, unerring as an archer, and accomplished in all martial arts. As they were now first coming within enclosed grounds, after a long march in the wilderness, the augur was most anxious to inaugurate the expedition by some impressive omen. Watching anxiously, therefore, he soon saw a bird of splendid plumage perching on a low wall. "Halt!" he said to the advanced guard: and all drew up in a line. At that moment of silence and expectation, Mosollam, slightly turning himself in his saddle, drew his bow-string to his ear; his Jewish hatred of Pagan auguries burned within him; his inevitable shaft went right to its mark, and the beautiful bird fell dead. The augur turned round in fury. But the Jew laughed at him. "This bird, you say, should have furnished us with omens of our future fortunes. And yet, had he known anything of his own, he would never have perched where he did, or have come within the range of Mosollam's archery. How should that bird know *our* destiny, who did not know that it was his own to be shot by Mosollam the Jew?"

Now, this is a common but a most erroneous way of arguing. In a case of this kind, the bird was not supposed to have any *conscious* acquaintance with futurity, either for his own benefit or that of others. But even where such a consciousness may be supposed, as in the case of oneiromancy, or prophecy by means of dreams, it must be supposed limited, and the more limited in a personal sense, as it is illimitable in a sublimer or spiritual sense. Who imagines that, because an Ezekiel foresaw the grand revolutions of the earth, therefore he must or could have foreseen the little details of his own ordinary life? And even descending from that perfect inspiration to the more doubtful power of augury amongst the Pagans (concerning which the most eminent of theologians have held very opposite theories), one thing is certain, that, so long as we entertain such pretensions, or discuss them at all, we must take them with the principles of those who professed such arts, not with principles of our own arbitrary invention.

One example will make this clear:—There are in England* a class of men who practise the Pagan rhabdomancy in a limited sense. They carry a rod or rhabdos (ῥάβδος) of willow: this they hold horizontally; and by the bending of the rod towards the ground they discover the favourable places for sinking wells; a matter of considerable

* "*There are in England:*"—Especially in Somersetshire, and for twenty miles round Wrington, the birthplace of Locke. Nobody sinks for wells without their advice. I myself knew an amiable Scottish family, who, at an estate called Belmaduthie, in memory of a similar property in Ross-shire, built a house in Somersetshire, and resolved to find water without help from the jowser. But, after sinking to a greater depth than ever had been known before, and spending a large sum of money, they were finally obliged to consult the jowser, who found water at once.

importance in a province so ill-watered as the northern district of Somersetshire. These people are locally called *jowsers;* and it is probable that, from the suspicion with which their art has been usually regarded amongst people of education as the mere legerdemain trick of the professional *Dousterswivel* (see the "Antiquary") is derived the slang word to *chouse* for *swindle.* Meantime, the experimental evidences of a real practical skill in these men, and the enlarged compass of speculation in these days, have led many enlightened people to a stoic ἐποχη, or suspension of judgment, on the reality of this somewhat mysterious art.

Now, in the East, there are men who make the same pretensions in a more showy branch of the art. It is not water, but treasures, which they profess to find by some hidden kind of rhabdomancy. The very existence of treasures with us is reasonably considered a thing of improbable occurrence. But in the unsettled East, and with the low valuation of human life wherever Mahometanism prevails, insecurity and other causes must have caused millions of such deposits in every century to have perished as to any knowledge of survivors. The sword has been moving backwards and forwards, for instance, like a weaver's shuttle, since the time of Mahmoud the Ghaznevide,* in Anno Domini 1000—*i. e.*, for eight hundred years—throughout the vast regions bounded by the Tigris, the Oxus, and the Indus. Regularly as it approached, gold and jewels must have sunk by whole harvests into the ground. A certain per-centage has been no

* Mahmoud of Ghizni, otherwise Ghuznee, which was so recently taken in one hour by our Indian army under Lord Keane. This Affghan leader was the first Mahometan invader of Hindostan—viz., about the year 1000 of our Christian era.

doubt recovered; but a larger per-centage has disappeared for ever. Hence naturally the jealousy of barbarous Orientals that we Europeans, in groping amongst pyramids, sphinxes, and tombs, are looking for buried treasures. The wretches are not so wide astray in what they believe, as in what they disbelieve. The treasures do really exist which they fancy; but then also the other treasures in the glorious antiquities have that existence for our sense of beauty which to their brutality is inconceivable. In these circumstances, why should it surprise us that men will pursue the science of discovery as a regular trade? Many discoveries of treasure are doubtless made continually, which, for obvious reasons, are communicated to nobody. Some proportions there must be between the sowing of such grain as diamonds or emeralds, and the subsequent reaping, whether by accident or by art. For, with regard to the last, it is no more impossible, *primâ fronte*, that a substance may exist having an occult sympathy with subterraneous water or subterraneous gold, than that the magnet should have a sympathy (as yet occult) with the northern pole of our planet.

The first flash of careless thought applied to such a case will suggest, that men holding powers of this nature need not offer their services for hire to others. And this, in fact, is the objection universally urged by us Europeans as decisive against their pretensions. Their knavery, it is fancied, stands self-recorded; since assuredly they would not be willing to divide their subterranean treasures, if they knew of any. Among the fragments still surviving of the Roman poet Ennius, is an elegant series of verses, in which he expresses this opinion with a fierce tone of mockery for the vulgar disposition to countenance pretensions that seem self-exposed as so manifestly fraudulent.

But the men are not in such self-contradiction as might seem. Lady Hester Stanhope, from the ampler knowledge which she had acquired of oriental opinions, set Dr Madden right on this point. The oriental belief is, that a fatality attends the appropriator of a treasure in any case where he happens also to be the discoverer. Such a person, it is held, will die soon and suddenly; so that he is compelled to seek his remuneration from the wages or fees of his employers, not from the treasure itself.

Generally, I may remark, that the same practices of subterranean deposits, during our troubled periods in Europe, led to the same superstitions. And it may be added, that the same error has arisen in both cases as to some of these superstitions. How often must it have struck people of liberal feelings, as a scandalous proof of the preposterous value set upon riches by poor men, that ghosts should popularly be supposed to rise and wander for the sake of revealing the situations of buried treasures. For my own part, I have been accustomed to view this popular belief as an argument for pity rather than for contempt towards poor men, as indicating the extreme pressure of that necessity which could so far have demoralised their natural sense of truth and moral proportions. But certainly, in whatever feelings originating, and howsoever excusable in poor men, such popular superstitions as to the motives of ghostly missions did seem to argue a deplorable misconception of the relation subsisting between the spiritual world and the perishable treasures of this perishable world. Yet, when we look into the eastern explanations of this case, we find it subject to a very different reading, and that it is meant to express, not any over-valuation of riches, but the direct contrary passion. A human spirit is punished—such is the notion—in the spiritual world for

excessive attachment to gold, by degradation to the office of its guardian; and from this office the tortured spirit can release itself only by revealing the treasure and transferring the custody. It is a penal martyrdom, not an elective passion for gold, which is thus exemplified in the wanderings of a treasure-ghost.

But, in a field where of necessity I am so much limited, I willingly pass from the consideration of these treasure or *khasné* phantoms (which alone sufficiently insure a swarm of ghostly terrors for all oriental ruins of cities) to the same marvellous apparitions, as they haunt other solitudes even more awful than those of ruined cities. In this world there are two mighty forms of perfect solitude—the ocean and the desert: the wilderness of the barren sands, and the wilderness of the barren waters. Both are the parents of inevitable superstitions—of terrors, solemn, ineradicable, eternal. Sailors and the children of the desert are alike overrun with spiritual hauntings, from accidents of peril essentially connected with those modes of life, and from the eternal spectacle of the infinite. Voices seem to blend with the raving of the sea, which will for ever impress the feeling of beings more than human: and every chamber of the great wilderness which, with little interruption, stretches from the Euphrates to the western shores of Africa, has its own peculiar terrors both as to sights and sounds. In the wilderness of Zin, between Palestine and the Red Sea, a section of the desert well known in these days to our own countrymen, bells are heard daily pealing for matins or for vespers, from some phantom convent that no search of Christian or of Bedouin Arab has ever been able to discover. These bells have sounded since the Crusades. Other sounds, trumpets, the *Alala* of armies, &c., are heard in other regions of the deser

Forms, also, are seen of more people than have any right to be walking in human paths: sometimes forms of avowed terror; sometimes, which is a case of far more danger, appearances that mimic the shapes of men, and even of friends or comrades. This is a case much dwelt on by the old travellers, and which throws a gloom over the spirits of all Bedouins, and of every cafila or caravan. We all know what a sensation of loneliness or "eeriness" (to use an expressive term of the ballad poetry) arises to any small party assembling in a single room of a vast desolate mansion: how the timid among them fancy continually that they hear some remote door opening, or trace the sound of suppressed footsteps from some distant staircase. Such is the feeling in the desert, even in the midst of the caravan. The mighty solitude is seen: the dread silence is anticipated which will succeed to this brief transit of men, camels, and horses. Awe prevails even in the midst of society: but, if the traveller should loiter behind from fatigue, or be so imprudent as to ramble aside—should he from any cause once lose sight of his party, it is held that his chance is small of recovering their traces. And why? Not chiefly from the want of footmarks, where the wind effaces all impressions in half-an-hour, or of eyemarks, where all is one blank ocean of sand, but much more from the sounds or the visual appearances which are supposed to beset and to seduce all insulated wanderers.

Everybody knows the superstitions of the ancients about the *Nympholeptoi*, those who had seen Pan and the nymphs. But far more awful are the existing superstitions, throughout Asia and Africa, as to the perils of those who are phantom-haunted in the wilderness. The old Venetian traveller, Marco Polo, states them well: he speaks, in-

deed, of the Eastern or Tartar deserts; the steppes which stretch from European Russia to the footsteps of the Chinese throne; but exactly the same creed prevails amongst the Arabs, from Bagdad to Suez and Cairo—from Rosetta to Tunis—Tunis to Timbuctoo or Mequinez. "If, during the daytime," says he, "any person should remain behind, until the caravan is no longer in sight, he hears himself unexpectedly called to by name, and in a voice with which he is familiar. Not doubting that the voice proceeds from some of his comrades, the unhappy man is beguiled from the right direction; and soon finding himself utterly confounded as to the path, he roams about in distraction, until he perishes miserably. If, on the other hand, this perilous separation of himself from the caravan should happen at night, he is sure to hear the uproar of a great cavalcade a mile or two to the right or left of the true track. He is thus seduced on one side: and at break of day finds himself far removed from man. Nay, even at noonday, it is well known that grave and respectable men, to all appearance, will come up to a particular traveller, will bear the look of a friend, and will gradually lure him by earnest conversation to a distance from the caravan; after which the sounds of men and camels will be heard continually at all points but the true one; whilst an insensible turning by the tenth of an inch at each separate step from the true direction will very soon suffice to set the traveller's face to the opposite point of the compass from that which his safety requires, and which his fancy represents to him as his real direction. Marvellous, indeed, and almost passing belief, are the stories reported of these desert phantoms, which are said at times to fill the air with choral music from all kinds of instruments, from drums, and the clash of arms: so that oftentimes a whole

caravan are obliged to close up their open ranks, and to proceed in a compact line of march."

Lord Lindsay, in his very interesting Travels through Egypt, Edom, &c., agrees with Warton in supposing (and probably enough) that from this account of the desert traditions in Marco Polo was derived Milton's fine passage in "Comus:"—

> "Of calling shapes, and beckoning shadows dire,
> And airy tongues that syllable men's names
> On sands, and shores, and desert wildernesses."

But the most remarkable of these desert superstitions, as suggested by the mention of Lord Lindsay, is one which that young nobleman, in some place which I cannot immediately find, has noticed, and which he was destined by a personal calamity immediately to illustrate. Lord Lindsay quotes from Vincent le Blanc an anecdote of a man in his own caravan, the companion of an Arab merchant, who disappeared in a mysterious manner. Four Moors, with a retaining fee of 100 ducats, were sent in quest of him, but came back *re infectâ*. "And 'tis uncertain," adds Le Blanc, "whether he was swallowed up in the sands, or met his death by any other misfortune; as it often happens, by the relation of a merchant then in our company, who told us that, two years before, traversing the same journey, a comrade of his, going a little aside from the company, saw three men, who called him by his name; and one of them, to his thinking, favoured very much his companion; and, as he was about to follow them, his real companion calling him to come back to his company, he found himself deceived by the others, and thus was saved. And all travellers in these parts hold, that in the desert are many such phantasms seen, that strive to seduce the traveller." Thus far it is the travel-

ler's own fault, warned as he is continually by the extreme anxiety of the Arab leaders or guides, with respect to all who stray to any distance, if he is duped or enticed by these pseudo-men: though, in the case of Lapland dogs, who ought to have a surer instinct of detection for counterfeits, we know from Sir Capel de Broke and others, that they are continually wiled away by the wolves who roam about the nightly encampments of travellers. But there is a secondary disaster, according to the Arab superstition, awaiting those whose eyes are once opened to the discernment of these phantoms. To see them, or to hear them, even where the traveller is careful to refuse their lures, entails the certainty of death in no long time. This is another form of that universal faith which made it impossible for any man to survive a bodily commerce, by whatever sense, with a spiritual being. We find it in the Old Testament, where the expression, "I have seen God, and shall die," means simply a supernatural being; since no Hebrew believed it possible for a nature purely human to sustain for a moment the sight of the Infinite Being. We find the same faith amongst ourselves, in the case of *doppelgänger* becoming apparent to the sight of those whom they counterfeit, and in many other varieties. We modern Europeans, of course, laugh at these superstitions; though, as La Place remarks ("Essai sur les Probabilites"), any case, however apparently incredible, if it is a recurrent case, is as much entitled to a fair valuation as if it had been more probable beforehand.* This being premised,

* "*Is as much entitled to a fair valuation, under the laws of induction, as if it had been more probable beforehand:*"—One of the cases which La Place notices as entitled to a grave consideration, but which would most assuredly be treated as a trivial phenomenon, unworthy of attention, by commonplace spectators, is, when a run of success, with no apparent cause, takes place on heads or tails *(pile ou croix)*. Most

we, who connect the superstition with the personal result, are more impressed by the fatal catastrophe to Mr Ramsay than Lord Lindsay, who either failed to notice the *nexus* between the events, or possibly declined to put the case too forward in his reader's eye, from the solemnity of the circumstances, and the private interest to himself and his own family of the subsequent event. The case was this:—Mr William Wardlaw Ramsay, the companion (and I believe relative) of Lord Lindsay, a man whose honourable character and whose intellectual accomplishments speak for themselves, in the posthumous memorabilia of his travels published by Lord Lindsay, had seen an array of objects in the desert, which, by facts immediately succeeding, was demonstrated to have been a mere ocular *lusus*, or (according to Arab notions) phantoms. During the absence from home of an Arab sheikh, who had been hired as conductor of Lord Lindsay's party, a hostile tribe (bearing the name of Tellaheens) had assaulted and pillaged his tents. Report of this had reached the English travelling-party; it was known that the Tellaheens were still in motion, and for some days a hostile rencounter was looked for. At length, in crossing the well-known valley of the *Wady Arûba*, that most ancient channel of communication between the Red Sea and Judea, &c., Mr Ramsay saw, to his own entire conviction, a party of horse moving amongst some sand-hills. Afterwards it became certain, from accurate information, that this must have been an ocular illusion. It was established that no

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people dismiss such a case as pure accident. But La Place insists on its being duly valued as a fact, however unaccountable as an effect. So again, if, in a large majority of experiences like those of Lord Lindsay's party in the desert, death should follow, such a phenomenon is as well entitled to its separate valuation as any other.

horseman *could* have been in that neighbourhood at that time. Lord Lindsay records the case as an illustration of "that spiritualised tone the imagination naturally assumes, in scenes presenting so little sympathy with the ordinary feelings of humanity;" and he reports the case in these pointed terms:—"Mr Ramsay, a man of remarkably strong sight, and by no means disposed to superstitious credulity, distinctly saw a party of horse moving among the sand-hills; and I do not believe he was ever able to divest himself of that impression." No—and, according to Arab interpretation, very naturally so; for, according to their faith, he really *had* seen the horsemen; phantom horsemen certainly, but still objects of sight. The sequel remains to be told. By the Arabian hypothesis, Mr Ramsay had but a short time to live—he was under a secret summons to the next world; and accordingly, in a few weeks after this, whilst Lord Lindsay had gone to visit Palmyra, Mr Ramsay died at Damascus.

This was a case exactly corresponding to the Pagan *nympholepsis*—he had seen the beings whom it is not lawful to see and live. Another case of eastern superstition, not less determined, and not less remarkably fulfilled, occurred some years before to Dr Madden, who travelled pretty much in the same route as Lord Lindsay. The doctor, as a phrenologist, had been struck with the very singular conformation of a skull which he saw amongst many others on an altar in some Syrian convent. He offered a considerable sum in gold for it; but it was by repute the skull of a saint; and the monk with whom Dr Madden attempted to negotiate, not only refused his offers, but protested that even for the doctor's sake, apart from the interests of the convent, he could not venture on such a transfer: for that, by the tradition attached to it, the skull

would endanger any vessel carrying it from the Syrian shore; the vessel might escape; but it would never succeed in reaching any but a Syrian harbour. After this, for the credit of our country, which stands so high in the East, and should be so punctiliously tended by all Englishmen, I am sorry to record that Dr Madden (though otherwise a man of scrupulous honour) yielded to the temptation of substituting for the saint's skull another less remarkable from his own collection. With this saintly relic he embarked on board a Grecian ship; was alternately pursued and met by storms the most violent; larboard and starboard, on every quarter, he was buffeted; the wind blew from every point of the compass; the doctor honestly confesses that he often wished this baleful skull back in safety on the quiet altar from which he took it; and finally, after many days of anxiety, he was too happy in finding himself quietly restored to some oriental port, from which he secretly vowed never again to sail with a saint's skull, or with any skull, however remarkable phrenologically, that had not been paid for in an open market.

Thus I have pursued, through many of its most memorable sections, the spirit of the miraculous as it moulded and gathered itself in the superstitions of Paganism; and I have shown that, in the modern superstitions of Christianity, or of Mahometanism (often enough borrowed from Christian sources), there is a pretty regular correspondence. Speaking with a reference to the strictly popular belief, it cannot be pretended for a moment that miraculous agencies are slumbering in modern ages. For one superstition of that nature which the Pagans had, we can produce twenty. And if, from the collation of numbers, we should pass to that of quality, it is a matter of notoriety, that from the very philosophy of Paganism, and its

slight root in the terrors or profounder mysteries of spiritual nature, no comparison could be sustained for a moment between the true religion and any mode whatever of the false. Ghosts I have purposely omitted, because that idea is so peculiarly Christian * as to reject all counterparts or affinities from other modes of the supernatural. The Christian ghost is too awful a presence, and with too large a substratum of the real, the impassioned, the human, for my present purposes. I deal chiefly with the wilder and more aerial forms of superstition; not so far off from fleshly nature as the purely allegoric—not so near as the penal, the purgatorial, the penitential. In this middle class, "Gabriel's hounds" —the "phantom ship"—the gloomy legends of the charcoal-burners in the German forests—and the local or epichorial superstitions from every district of Europe, come forward by thousands, attesting the high activity of the miraculous and the hyperphysical instincts, even in this generation, wheresoever the voice of the people makes itself heard.

But in Pagan times, it will be objected, the popular superstitions blended themselves with the highest political functions, gave a sanction to national counsels, and oftentimes gave their starting-point to the very primary movements of the state. Prophecies, omens, miracles, all worked concurrently with senates or princes. Whereas, in modern days, says Charles Lamb, the witch who takes her pleasure with the moon, and summons Beelzebub to her sabbaths,

* "*Because that idea is so peculiarly Christian:*"—One reason, additional to the main one, why the idea of a ghost could not be conceived or reproduced by Paganism, lies in the Pagan fourfold resolution of the human nature at death—viz., into—1. *corpus;* 2. *manes;* 3. *spiritus;* 4. *anima.* After such a dispersion of its separate elements, no restitution of the total nature or consciousness was possible.

nevertheless trembles before the beadle, and hides herself from the constable. Now, as to the witch, even the horrid Canidia of Horace, or the more dreadful Erichtho of Lucan, seems hardly to have been much respected in any era. But for the other modes of the supernatural, they have entered into more frequent combinations with state functions and state movements in our modern ages than in the classical age of Paganism. Look at prophecies, for example: the Romans had a few obscure oracles afloat, and they had the Sibylline books under the state seal. These books, in fact, had been kept so long, that, like port wine superannuated, they had lost their flavour and body.* On the other hand, look at France. Henry the historian, speaking of the fifteenth century, describes it as a national infirmity of the English to be prophecy-ridden. Perhaps there never was any foundation for this as an exclusive remark; but assuredly not in the next century. There had been amongst us British, from the twelfth century, Thomas of Ercildoune in the north, and many monkish local prophets for every part of the island; but latterly England had no terrific prophet, unless, indeed, Nixon of the Vale Royal in Cheshire, who uttered

* "*Like port wine superannuated, the Sibylline books had lost their flavour and body:*"—There is an allegoric description in verse, by a modern poet, of an ice-house, in which Winter is described as a captive, &c. It is memorable on this account, that a brother poet mistook it (from not understanding the allegorical expressions), either sincerely or maliciously, for a description of the house-dog. Now this little anecdote seems to embody the poor Sibyl's history—from a stern icy sovereign, some grand abstraction of frost with a petrific mace, she lapsed into an old toothless mastiff. She continued to snore in her ancient kennel for above a thousand years. The last person who attempted to stir her up with a long pole, and to extract from her paralytic dreaming some growls or snarls against Christianity, was Aurelian, in a moment of public panic. But the thing was past all tampering. The poor creature could neither be kicked nor coaxed into vitality.

his dark oracles sometimes with a merely Cestrian, sometimes with a national reference. Whereas in France, throughout the sixteenth century, every principal event was foretold successively, with an accuracy that still shocks and confounds us. Francis I., who opens the century (and by many is held to open the book of *modern* history, as distinguished from the middle or *feudal* history), had the battle of Pavia foreshown to him, not by name, but in its results—by his own Spanish captivity—by the exchange for his own children upon a frontier river of Spain—finally, by his own disgraceful death, through an infamous disease conveyed to him under a deadly circuit of revenge. This king's son, Henry II., read some years *before* the event a description of that tournament, on the marriage of the Scottish Queen with his eldest son, Francis II., which proved fatal to himself, through the awkwardness of the Compte de Montgomery and his own obstinacy. After this, and, I believe, a little after the brief reign of Francis II., arose Nostradamus, the great prophet of the age. All the children of Henry II. and of Catherine de Medici, one after the other, died in circumstances of suffering and horror; and Nostradamus pursued the whole with allusive omens. Charles IX., though the authoriser of the Bartholomew massacre, was the least guilty of his party, and the only one who manifested a dreadful remorse. Henry III., the last of the brothers, died, as the reader will remember, by assassination. The youngest brother—viz., the Duke of Alençon, the suitor of our Queen Elizabeth, the same who, in his later days, after his brother Henry had become a king, took the title of Duke of Anjou—died in more abject misery even than the rest of his family. And all these tragic successions of events are still to be read, more or less dimly prefigured, in verses of

which I will not here discuss the dates. Suffice it, that many authentic historians attest the good faith of the prophet; and finally, with respect to the first of the Bourbon dynasty, Henry IV., who succeeded upon the assassination of his brother-in-law, Henry III., we have the peremptory assurance of Sully and other Protestants, countersigned by writers both historical and controversial, that not only was he prepared, by many warnings, for his own tragical death —not only was the day, the hour, prefixed—not only was an almanack sent to him, in which the bloody summer's day of 1610 was pointed out to his attention in bloody colours; but the mere record of the king's last afternoon shows, beyond a doubt, the extent and the punctual limitation of his anxieties within a circuit of six hours. In fact, it is to this attitude of listening expectation in the king, and breathless waiting for the blow, that Schiller alludes in that fine speech of Wallenstein to his sister, where he notices the funeral knells that sounded continually in Henry's ears, and, above all, his prophetic instinct, that caught from a far distance the sound of his murderer's motions, and could distinguish, amidst all the tumult of a mighty capital, those stealthy steps

> "Which even then were seeking him
> Throughout the streets of Paris."

I, for my part, profess not to admire Henry IV. of France, whose secret and real character is best learned from the confidential report made by Sir G. Carew to the Council or to the Foreign Secretary of Queen Elizabeth, during the two or three latter years of her reign. But one thing I have always very sincerely admired in him—viz., his courageous resignation to the appointments of Heaven, in dismissing his guards, as feeling that against a danger so domestic and so mysterious all fleshly arms were vain.

This has always struck me as the most like magnanimity of anything in his very theatrical life.*

Passing to our own country, and to the times immediately in succession, we fall upon some striking prophecies, not verbal but symbolic, if we turn from the broad highway of public histories to the by-paths of private memorials. Either Clarendon it is, in his Life (not his public history), or else Laud, who mentions an anecdote connected with the coronation of Charles I. (the son-in-law of the murdered Bourbon), which threw a gloom upon the spirits of the royal friends, already saddened by the dreadful pestilence which inaugurated the reign of this ill-fated prince, levying a tribute of one life in sixteen from the population of the English metropolis. The anecdote is this:—At the coronation of Charles, it was discovered that all London could not furnish the quantity of purple velvet required for the royal robes and the furniture of the throne. What was to be done? Decorum required that the furniture should be all *en suite*. Nearer than Genoa no considerable addition could be expected. That would impose a delay of several weeks. Upon mature consideration, and chiefly of the many private interests that would suffer amongst the multitudes whom such a solemnity had called up from the country, it was resolved to robe the king in *white* velvet. But this, as it afterwards occurred, was the colour in which victims were arrayed. And thus, it was alleged, did the king's council establish an augury of evil. Three other ill-omens, of some celebrity, occurred

* By the way, it seems quite impossible for the stern and unconditional sceptic upon all modes of supernatural communication to reconcile his own opinions with the circumstantial report of Henry's last hours, as gathered from Sully and others. That he was profoundly sensible of the danger that brooded over his person, is past all denying; now, whence was this sense derived?

to Charles I.—viz., on occasion of creating his son Charles a knight of the Bath; secondly, at Oxford, some years after; and thirdly, at the bar of that tribunal which sat in judgment upon him.

The reign of his second son, James II., the next reign that could be considered an unfortunate reign, was inaugurated by the same evil omens. The day selected for the coronation (in 1685) was a day memorable for England—it was St George's day, the 23d of April—and entitled, even on a separate account, to be held a sacred day, as the birth-day of Shakspere in 1564, and his death-day in 1616. The king saved a sum of sixty thousand pounds by cutting off the ordinary cavalcade from the Tower of London to Westminster. Even this was imprudent. It is well known that, amongst the lowest class of the English, there is an obstinate prejudice (though unsanctioned by law) with respect to the obligation imposed by the ceremony of coronation. So long as this ceremony is delayed, or mutilated, they fancy that their obedience is a matter of mere prudence, liable to be enforced by arms, but not consecrated either by law or by religion. The change made by James was, therefore, highly imprudent; shorn of its antique traditionary usages, the yoke of conscience was lightened at a moment when it required a double ratification. Neither was this mutilation of the ancient ceremonial called for on motives of economy, since James was unusually rich. This voluntary arrangement was, therefore, a bad beginning; but the accidental omens were worse. They are thus reported by Blomberhassett ("History of England to the end of George I." Vol. iv., p. 1760, printed at Newcastle-upon-Tyne: 1761. "The crown being too little for the king's head, was often in a tottering condition, and like to fall off." Even this was ob-

served attentively by spectators of the most opposite feelings. But there was another simultaneous omen, which affected the Protestant enthusiasts, and the superstitious, whether Catholic or Protestant, still more alarmingly. "The same day the king's arms, pompously painted in the great altar window of a London church, suddenly fell down without apparent cause, and broke to pieces, whilst the rest of the window remained standing." Blencowe-Bassett mutters the dark terrors which possessed himself and others. "These," says he, "were reckoned ill omens to the king."

In France, as the dreadful criminality of the French sovereigns through the seventeenth century began to tell powerfully, and reproduce itself in the miseries and tumults of the French populace through the eighteenth century, it is interesting to note the omens which unfolded themselves at intervals. A volume might be written upon them. The Bourbons renewed the picture of that fatal house which in Thebes offered to the Grecian observers the spectacle of successive auguries, emerging from darkness through three generations, *a plusieurs reprises*. Everybody knows the fatal pollution by calamity of the marriage pomps on the reception of Marie Antoinette in Paris; the numbers who perished are still spoken of obscurely as to the amount, and with shuddering awe for the unparalleled horrors standing in the background of this fatal reign.

But in the Life of Goethe is mentioned a still more portentous (though more shadowy) omen. In the pictorial decorations of the arras which adorned the pavilion raised for the reception of the princess on the French frontier, the first objects which met the Austrian archduchess, on being hailed as Dauphiness, was a succession of the most

tragic groups from the most awful section of the Grecian theatre. The next alliance of the same kind between the same great empires, in the persons of Napoleon and the Archduchess Marie Louisa, was overshadowed by equally unhappy omens (viz., at the ball given in celebration of that marriage by the Austrian Ambassador), and, as we all remember, with the same unhappy results, within a brief period of five years.

Or, if we should resort to the fixed and monumental, rather than to the fleeting auguries of great nations,—such, for instance, as were embodied in those *Palladia*, or protecting talismans, which capital cities, whether Pagan or Christian, glorified through a period of twenty-five hundred years —we shall find a long succession of these enchanted pledges, from the earliest precedent of Troy (whose palladium was undoubtedly a talisman), down to that equally memorable one, bearing the same name, at Western Rome. We may pass, by a vast transition of two and a-half millennia, to that great talisman of Constantinople, the triple serpent (having perhaps an original reference to the Mosaic serpent of the wilderness, which healed the infected by the simple act of looking upon it). This great consecrated talisman, venerated equally by Christian, by Pagan, and by Mahometan, was struck on the head by Mahomet II., on that same day, May 29 of 1453, in which he mastered by storm this glorious city, the bulwark of Eastern Christendom, and the immediate rival of his own European throne at Adrianople. But mark the superfetation of omens—omen supervening upon omen, augury engrafted upon augury. The hour was a sad one for Christianity; just 720 years before the western horn of Islam had been rebutted in France, not by Frenchmen, but chiefly by Germans, under Charles Martel. But now it seemed as though

another horn, even more vigorous, was preparing to assault Christendom from the eastern quarter. At this epoch, in the very hour of triumph, when the last of the Cæsars had glorified his station and sealed his testimony by martyrdom, the fanatical sultan, riding to his stirrups in blood, and wielding that iron mace which had been his sole weapon, as well as cognisance, through the battle, advanced to the column round which the triple serpent soared spirally upwards. He smote the brazen talisman; he shattered one head; he left it mutilated as the record of his great revolution; but crush it, destroy it, he did not—as a symbol prefiguring the fortunes of Mahometanism: his people noticed that in the critical hour of fate, which stamped the sultan's acts with efficacy through ages, he had been prompted by his secret genius only to "scotch the snake," not to crush it. Afterwards the fatal hour was gone by; and this imperfect augury has since concurred traditionally with the Mahometan prophecies about the Adrianople gate of Constantinople, to depress the ultimate hopes of Islam in the midst of all its insolence. The very haughtiest of the Mussulmans believe that the gate is already in existence through which the red Giaours (the *Russ*) shall pass to the conquest of Stamboul; and that everywhere, in Europe at least, the hat of Frangistan is destined to surmount the turban—the crescent to go down before the cross.

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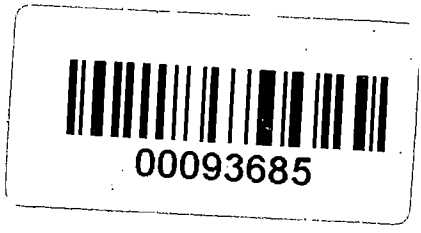
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